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Identifying ways of connecting Chinese audiences to the conservation-based values of Aotearoa/New Zealand

A Dissertation
submitted in partial fulfilment
of the requirements for the Degree of
Master of Landscape Architecture

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by
Bin Zheng

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Abstract of a Dissertation submitted in partial fulfilment of the
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Abstract

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by

Bin Zheng

Deepening tourists' understanding of conservation-based values of Aotearoa/New Zealand can, on the one hand, enhance the environmental awareness of tourists and promote their environmentally responsible behaviour. On the other hand, it will have the opportunity to turn tourists into volunteers and address the high levels of human intervention required to protect conservation values in New Zealand's protected areas. This study sought to identify ways to help Chinese audiences with their understanding and acceptance of the conservation-based values of Aotearoa/New Zealand and encourage them to be involved in the conservation mission in New Zealand.

The study investigated visitors and sites in the context of Aoraki/Mount Cook National Park. In-depth individual interviews with 25 participants were conducted in a interviews. The visitors' answers were categorised, summarised, analysed and translated into English by topic. The field observations focused on the facilities that provide information for the visitors, including the content and methods of information on the site, tourists' use of that information, what information seems to be missing, as well as other aspects mentioned by the interviewees in the interview. Photographs were taken to supplement interviewees' answers or record current situations on-site.

The results showed that the majority of Chinese tourists at present do not have a deep understanding of New Zealand's conservation-based values. Language was the most significant hindrance to tourists' understanding. At present, Chinese tourists' English language proficiency affects their understanding of the place by affecting the choice of information sources and the extent of their understanding of this information, hence affecting their willingness to participate in conservation activities. In contrast to previous research, the interview results have indicated that place attachment has limited effect in promoting of environmentally friendly behaviour among Chinese tourists, but it could be more applicable to new immigrants. Although few Chinese tourists currently participate in environmental volunteer activities, the study found that there is an interest in experiencing volunteer activities in New Zealand for most of the visitors in the interview.

Keywords: conservation values, tourist behaviour, environmentally responsible behaviour, place attachment, volunteering, Aoraki/Mount Cook National Park, New Zealand

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Table of Contents

Abstract	ii
Acknowledgements	iii
Table of Contents	iv
List of Tables	vi
List of Figures	vii
Chapter 1 Introduction	1
1.1 Overall.....	1
1.2 Research objectives	2
Chapter 2 Literature Review.....	4
2.1 Indigenous conservation values in NZ and China	4
2.1.1 A Māori perspective on the human-nature relationship	4
2.1.2 The Chinese perspective on the human-natural relationship	4
2.2 Environmentally responsible behaviour (ERB)	5
2.3 The influencing factors of ERB	5
2.3.1 Attitude–behaviour model and concept framework	5
2.3.2 The environmental knowledge level of people	7
2.3.3 Environmental sensitivity and environmental concerns	7
2.3.4 Place attachment	7
2.3.5 Other influence factors	12
Chapter 3 Study Area and Research Design.....	15
3.1 Study method.....	15
3.1.1 Interviews.....	Error! Bookmark not defined.
3.1.2 Field observations	Error! Bookmark not defined.
3.2 Study area – Aoraki/Mount Cook National Park.....	20
Chapter 4 Results and Analysis.....	21
4.1 Profile of the interview participants	21
4.2 Language and travel experience	22
4.2.1 Tourists with advanced English.....	22
4.2.2 Tourists with elementary English.....	23
4.2.3 Tourists with no English	24
4.3 Tourists' travel motivations	24
4.3.1 Viewing scenery	24
4.3.2 Further understanding of the site.....	25
4.3.3 Accompanying others	26
4.4 The sources of information for visitors.....	26
4.4.1 Travel notes.....	27
4.4.2 Baidu/Google	28
4.4.3 Tourist information boards in the scenic area	28
4.4.4 Hotel reception	32
4.4.5 Aoraki/Mount Cook National Park Visitor Centre.....	33
4.4.6 Involvement in activities or living with locals	35

4.4.7	Tour guide	35
4.4.8	Repeat visitors.....	38
4.5	Volunteer activity.....	38
4.5.1	Willingness to participate	38
4.5.2	Expected duration.....	39
4.5.3	Expecting feedback	40
Chapter 5 Discussion and Opportunity		42
5.1	Key findings of interviews	42
5.1.1	Current situation and significance of the influence of language	42
5.1.2	Place attachment and immigrants	46
5.1.3	The role of the tour guide	47
5.1.4	Tourists and volunteer conservation activity.....	48
5.1.5	Culture gap in South Island	49
5.2	Modifications of the former conceptual framework	50
5.2.1	The role of environmental knowledge level	51
5.2.2	Separation of place attachment.....	52
5.2.3	Three highlighted influence factors	53
Chapter 6 Conclusion		55
Appendix A Interview research information sheet		59
Appendix B Interview consent form		62
Appendix C Lincoln University Human Ethics Approval.....		64
Appendix D Interview Record of Several Interviewee		65
D.1	Interview record of No.3 interviewee.....	65
D.2	Interview record of No.4 interviewee.....	71
D.3	Interview record of No.7 interviewee.....	76
D.4	Interview record of No.9 interviewee.....	84
D.5	Interview record of No.20 interviewee.....	86
D.6	Interview record of No.22 interviewee.....	94
References		102

List of Tables

Table 2.1 Confusion of terminology in the field of place attachment	8
Table 3.1 Interview question list	18
Table 4.1 Sample profile.....	21
Table 4.2 Users' type of interpretation at Mount Cook by proficiencies in English	22
Table 5.2 Current information resources rankings in order of importance.....	44
Table 5.3 Information resources rankings in order of preference	45

List of Figures

Figure 2.1 Environmental knowledge-environmental sensitivity-place attachment-ERB model	6
Figure 2.2 A conceptual framework depicting relationships between influencing factors of ERB.....	6
Figure 2.3 Relationship between place dependence and place identity	10
Figure 3.1 Map of the site with interview location	16
Figure 4.1 Information boards with basic information at Hooker Valley Track entrance	29
Figure 4.2 Information boards with explanatory information at Tasman Valley.....	29
Figure 4.3 The green 'Blue Lake' and its information board	29
Figure 4.4 Photo of Blue Lake information board.....	30
Figure 4.5 Tasman Glacier View Point information board	30
Figure 4.6 Photo of Tasman Glacier	31
Figure 4.7 Photo of Hooker Valley	31
Figure 4.8 Boards with environmental information in the hotel	33
Figure 5.1 A conceptual framework depicting relationships between influencing factors of ERB (a duplicate of Figure 2.2)	51
Figure 5.2 The developed conceptual framework based on research findings	51
Figure 5.3 The role of environmental knowledge level	52
Figure 5.4 Modification of framework	53

Chapter 1

Introduction

1.1 Overall

Long-term geographical isolation makes New Zealand's ecological environment unique and fragile. Severe ecological pressures have promoted cooperation between Māori and Pākehā (Taiepa et al., 1997). As a result, many environmental decisions in New Zealand have been integrated into the Māori concept of environmental protection (Taiepa et al., 1997), forming the unique conservation-based values of Aotearoa/New Zealand. The conservation-based values of Aotearoa/New Zealand include kaitiaki, ki uta ki tai and tangata whenua. In general, it is a spontaneous environmental protection action; some scholars define this kind of behaviour as environmentally responsible behaviour (ERB) (Kollmuss & Agyeman, 2002). It has different ways of being expressed: it could be to volunteer and help with building and maintaining a protected area, or it could be to spread this idea on the basis of heartfelt understanding and acceptance and to make more people pay attention to the status of New Zealand's protected areas.

New Zealanders have made great efforts to protect their land. The New Zealand Government promulgated the Resource Management Act 1991 (RMA) in 1991, which provides a more coordinated and comprehensive approach for the environmental management of New Zealand (Ministry for the Environment). Vote Conservation Estimates have increased from 361 million in 2007 to 600 million in 2019 (Department of Conservation, 2019b). However, due to the ecological pressures brought about by global climate change, the growing number and demand of tourists still greatly challenge the New Zealand environment (Department of Conservation, 2017). Another outstanding problem comes from New Zealand's vast protected area and small population. As of July 2009, 33.4% of New Zealand's land is legally protected conservation land, with a per capita protected areas of 1.8 hectares (Ministry for the Environment, 2010). Under these multiple pressures, New Zealand is in urgent need of encouraging more people to join in the preservation and development of protected areas to protect the land and its indigenous ecology.

In stark contrast to the growing demand in New Zealand's conservation mission, the number of Chinese tourists continues to rise. According to the statistics of Tourism New Zealand (2018), China has become New Zealand's second-biggest market after Australia. Also, Chinese tourist numbers are multiplying every year. Tourism New Zealand (2018) forecasted that the number of Chinese tourists would increase to approximately 913,000 by 2023 with an annual consumption of more than \$4.3 billion in New Zealand, and this would more than double of the number of visitors in 2017. It is self-

evident that such a large number of tourists have a significant impact on New Zealand's environment and society. However, unlike the traditional tourism market of Australia, which has a similar cultural background to New Zealand, Chinese tourists have a completely different cultural context. Faced with this significant opportunity and challenge, the problem remains of how to help Chinese tourists to better understand and accept New Zealand's conservation-based values, and encourage them to join in the mission of the conservation of New Zealand. The participation of Chinese tourists could significantly alleviate the long-standing problem of lack of workforce and funding in New Zealand's protected areas.

This research was triggered by some personal travel experience when the author was in Kiwi Birdlife Park, Queenstown. Even without much verbal communication, visitors can feel the connection with nature through animal shows and close contact with free-flying birds. Enhancement of environmental awareness and accumulation of environmental knowledge occur naturally in the process of the trip, regardless of the cultural background of tourists. This made the author begin to think about how to help international tourists to overcome language and cultural barriers and better understand New Zealand in order to encourage them to work together to protect the environment of New Zealand.

At present, many of the existing studies in the broader literature have examined how to promote the ERB (environmentally responsible behaviour) of tourist (Scannell & Gifford, 2010; Stewart & Craig, 2001). A range of influencing factors were considered (see section 2.3), including place attachment (Lee, Jan, & Yang, 2013; Vaske & Kobrin, 2001), knowledge level of visitors (Cheng & Wu, 2015), place satisfaction, conservation commitment (Dierking et al., 2004), recreation involvement (Barber, Taylor, & Deale, 2010), and environmental self-identity (van der Werff, Steg, & Keizer, 2013). There are also some studies focused on the different pattern of recreational activities of new immigrants (Lovelock, Lovelock, Jellum, & Thompson, 2012). There is a growing body of research on the possibility of Chinese participation in New Zealand's protected areas. Some researchers have begun to focus on Chinese tourists attracted by the natural scenery of New Zealand. Sun, Zhang, and Ryan (2015) studied Chinese tourists' impression of New Zealand through their responses to photos of the South Island, New Zealand. However, no previous research has explored ways for Chinese tourists to overcome the language and cultural barriers and understand and accept New Zealand's indigenous conservation values, as well as encourage them to join in the New Zealand environmental protection initiative.

1.2 Research objectives

The overall goal of this work is to identify opportunities for Chinese audiences understand and accept the conservation-based values of Aotearoa /New Zealand and encourage them to join in the

conservation mission in New Zealand. Therefore, visitors' current understanding of the environment and conservation-based values of New Zealand and the improved methods will be the key focus of research. Three key questions for this investigation are:

- 1) To what extent do Chinese visitors currently understand the environment and New Zealand's conservation-based values and what factors affect tourists' understanding?
- 2) What hinders the Chinese tourist's understanding of New Zealand's environment and conservation-based values, and how should we improve it?
- 3) How can Chinese tourists join New Zealand's environmental mission?

This article consists of six chapters. Chapter 2 summarizes the relevant existing literature and identifies the research gap. A conceptual framework is also proposed. Chapter 3 introduces the method of interview and field observation used in this research, and also gives a brief introduction to Aoraki/Mount Cook National Park as the research area. Chapter 4 summarizes and classifies the interviewees' opinions and attitudes, and physical settings mentioned by visitors in the interview are supplemented by site observation. Chapter 5 draws five key discoveries through the analysis of data. According to the analysis results, the conceptual framework proposed in Chapter 2 is further improved. Chapter 6 focuses on the comparison of the conclusions with the existing literature and reflects on the limitations that may exist in the research, as well as proposes the direction of future research.

Chapter 2

Literature Review

2.1 Indigenous conservation values in New Zealand and China

Although cultural differences are self-evident between China and New Zealand, to some extent, there are similarities between Chinese and Māori perspectives in the interpretations of the relationship between people and nature.

2.1.1 A Māori perspective on the human-nature relationship

In a Māori world view, the natural resources on the earth do not belong to human beings. Instead, the Māori regard human beings as a natural part of the earth. Roberts, Norman, Minhinnick, Wihongi, and Kirkwood (1995) explain this deep human-natural relationship as below:

Just as the foetus is nurtured in the mother's womb and after the baby's birth upon her breast, so all life forms are nurtured in the womb of Papatuanuku and upon her breast. Man is thus an integral part of the natural order and recipient of her bounty. He is her son and therefore as every son has social obligations to fulfil towards his parents, sibling and other members of the whanau (family), so has man an obligation to mother earth and her whanau to promote their welfare and good."(p. 16)

T. Roberts et al. (1995) suggested that "environmental whanaungatanga" (p.10) or "familial relationship" (p.10) with nature is a more explicit expression of the relationship between Māori and nature. One of the critical concepts in the Māori World is *kaitiakitanga*, which includes values of guardianship. It is a form of protection ethics about whenua (land), embodied in the responsibility of caring for the environment (Forster, 2013). Kaitiakitanga has both social and environmental significance. At present, it mostly refers to conservation and protection, but in fact, there is also the significance of resource management, seeking a balance between people, material, and non-material elements (Kawharu, 2000).

2.1.2 The Chinese perspective on the human-natural relationship

In the ancient Chinese ideological system, 'Oneness of Heaven and human beings' is an essential concept in Chinese traditional culture. It refers to the unity of nature and human beings, that is, the recognition of human society as a subsystem in the extensive system of nature (Chen, 2005).

Ma Zhenwei emphasised that the study of Confucian celestial beings contains some very important human and natural thoughts: people are creatures of nature and are in an inseparable "one" with

nature; human beings are dominated by the law of nature; nature is the foundation of human survival; and human beings are responsible for protecting the natural world (Chen, 2005).

Although not identical, both Chinese and Māori believe that human beings as part of nature have the responsibility to protect nature. This commonality will be an advantage for the Chinese to accept New Zealand's indigenous conservation values.

2.2 Environmentally responsible behaviour (ERB)

A series of terms are used by scholars to define the behaviour of protecting the environment. Sivek and Hungerford (1990) define environmentally responsible behaviour as any action taken by individual or group aimed at remediation of environmental problems. Kollmuss and Agyeman (2002) refer to pro-environmental behaviour as an individual's behaviour to reduce the negative effects on the natural environment and the built environment. Frick, Kaiser, and Wilson (2004) pointed out several specific expressions of ecological behaviour: pro-social behaviour, environmental garbage cleaning, water and electricity saving, consumption behaviour of environmental consciousness, garbage suppression, voluntary participation in natural conservation activities and the use of eco vehicles (Lee et al., 2013).

2.3 The influencing factors of ERB

2.3.1 Attitude-behaviour model and concept framework

A large number of existing studies in the broader literature have examined influence factors of ERB. Previous studies have shown that ERB is associated with a range of variables. Some psychological attitude and behaviour models such as Fishbein and Ajzen's theory of planned behaviour/reasoned action and cognition-affect-attitude-behaviour model (ABC model of attitude) have been adopted to understand and analyse ERB (Cheng & Wu, 2015; Taylor & Todd, 1997).

Fishbein and Ajzen's theory of planned behaviour/reasoned action has been widely used in the understanding and forecasting of pro-environmental behaviour. This model suggests that one's attitude and objective norm ultimately determine behaviour by affecting one's intention (Taylor & Todd, 1997). But this model has obvious limitations; it only applies to planned behaviour, not to unplanned behaviour.

Another psychological theory used to explain ERB is Fishbein's ABC model of attitude (Breckler, 1984). Cheng and Wu (2015) have built an "environmental knowledge-environmental sensitivity-place attachment-ERB" (p. 558) model based on this theory (Figure 2. 1), emphasising the impact of environmental knowledge level on ERB. They suggest tourists with abundant knowledge of the environment tend to show a higher level of concern and respect for the tourist destination they visit

and are more sensitive to the environment. These people are more likely to develop a significant place attachment and conduct ERB in these places.

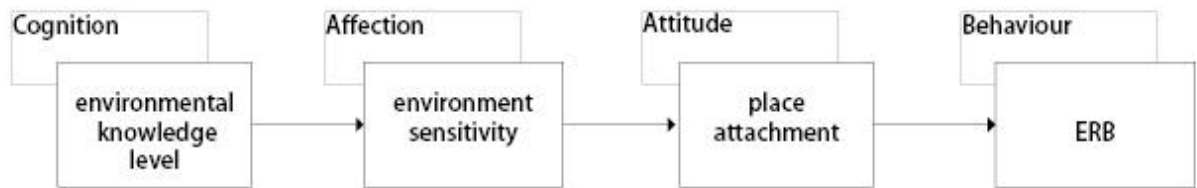


Figure 2.1 Environmental knowledge-environmental sensitivity-place attachment-ERB model
(adapted from Cheng and Wu, 2015)

Numerous studies have confirmed that place attachment from a landscape perspective is closely related to ERB (Halpenny, 2006, 2010; Lee et al., 2013; Vaske & Kobrin, 2001). There are also tourism studies that show a specific correlation between the environmental knowledge level of visitors and ERB (Cheng & Wu, 2015; Lee et al., 2013; Taylor & Todd, 1997). Other influencing factors explored by previous studies include place satisfaction, conservation commitment (Davenport & Anderson, 2005; Dierking et al., 2004; Katzev & Wang, 1994; Lee, 2011), recreation involvement (Barber et al., 2010; Bowler, Kaiser, & Hartig, 1999; Kyle, Mowen, Absher, & Havitz, 2006; Schultz, Shriver, Tabanico, & Khazian, 2004), and environmental self-identity (van der Werff et al., 2013). Based on the above review, a conceptual framework is built in Figure 2.2. The following part of this article will discuss each influencing factor by sub-section.

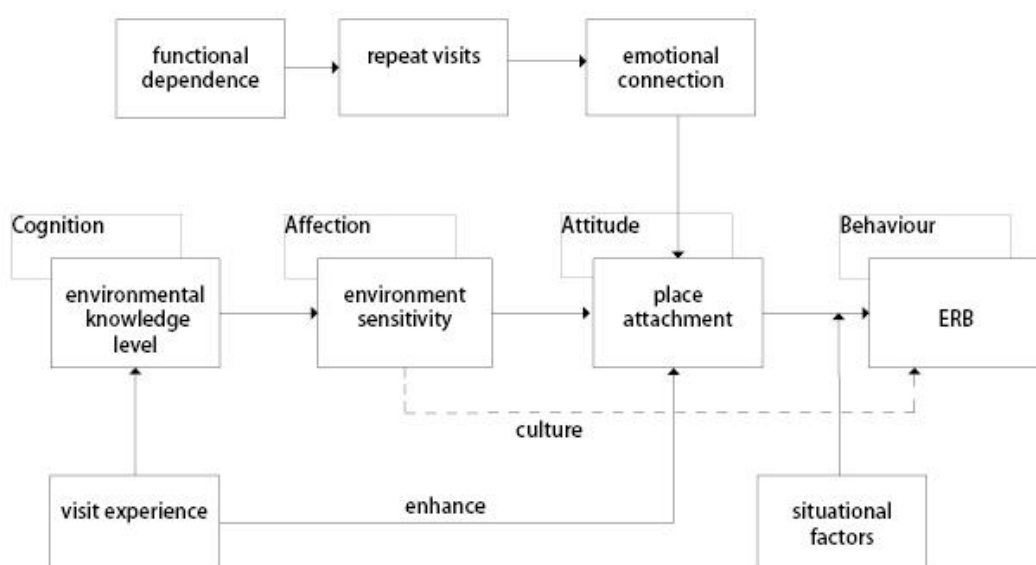


Figure 2.2 A conceptual framework depicting relationships between influencing factors of ERB

2.3.2 The environmental knowledge level of people

Some researchers point out the relationship between environmental knowledge level and ERB. Cheng and Wu (2015) suggest that people with abundant knowledge of the environment are more sensitive to the environment and place attachment is more significant. Knowledge level influences ERB by affecting individuals' understanding of what can help the environment and how to do it (Taylor & Todd, 1997). Nature-based tourism experiences seek to enhance the empathy of the tourists to the natural environment and the wildlife, and can increase their environmental knowledge and environmental awareness, and strengthen tourists' ERB (Lee et al., 2013).

2.3.3 Environmental sensitivity and environmental concerns

Chawla (1998) refers to environmental sensitivity as "a predisposition to take an interest in learning about the environment, feeling concern for it, and acting to conserve it, on the basis of formative experiences"(as cited in Kollmuss & Agyeman, 2002, p.251).

Environmental concern is the extent to which individuals understand and care about environmental problems (Eom, Kim, Sherman, & Ishii, 2016). Schultz et al. (2004) refer to it as the concerns and beliefs related to environmental issues. The connection between people and nature determines people's environmental concerns. People who are weakly connected with nature may be only narrowly concerned with environmental issues that affect themselves (Schultz et al., 2004). It was considered to be a potential key factor for increasing the participation of sustainable behaviour and environmentally friendly activities. However, recent research shows personal environmental concern is not necessarily related to support for environmental behaviour. A recent survey conducted by Eom et al. (2016) has highlighted that the drive to promote environmentally responsible behaviour is very different in different cultures, and in some cultures, personal environmental concerns are even a weak predictor of support for environmental behaviour.

2.3.4 Place attachment

Place attachment is used to describe the positive connection between people and specific places that make them feel safe and comfortable (Hidalgo & Hernandez, 2001), and has been well documented in existing literature. Researchers tend to consider place attachment as a multidimensional concept and describe it with different sub-dimensions.

Some researchers use a two-dimensional model to explain this concept. Williams, Patterson, Roggenbuck, and Watson (1992) considered that place attachment reflects place dependence (functional attachment) and place identity (emotional attachment). Vaske and Kobrin (2001) applied

this model in their study to analyse the relationship between place attachment and pro-environment behaviour.

Other researchers have developed various three-dimensional models: Jorgensen and Stedman (2001) identify place identity, place attachment and place dependence as three sub-dimensions of place attachment. Halpenny (2006) first adopted the two-dimensional model in her study, and later in 2010 further developed her idea by analysing place attachment from the three aspects of place identity, place dependence and place affect. Rollero and De Piccoli (2010) use place attachment to refer to the emotional connection between people and spatial setting, as well as place identity to refer to the cognitive connection, that is, people who considers themselves to belong to a particular group identified by region.

Ramkissoon, Smith, and Weiler (2013) further refined the concept of place attachment, dividing place attachment into four dimensions: place dependence, place identity, place affect, place social bonding. They also argued that the four dimensions have different effects on ERB. It is misleading to consider place attachment as a one-dimensional concept.

There is a long-standing confusion of terminology in this field. Different researchers use different terms to refer to the same concept. Sometimes the same term can refer to different concepts according to different researchers, making it difficult to be certain that the same term refers to the same concept in different articles. Table 2.1 demonstrates the confusion of terminology in the field of place attachment.

Table 2.1 Confusion of terminology in the field of place attachment

	Functional	Emotional	Cognitive	Social
Williams et al. (1992)	Place dependence	Place identity		
Vaske and Kobrin (2001)	Place dependence	Place identity		
Jorgensen and Stedman (2001)	Place dependence	Place attachment	Place identity	
Halpenny (2006)	Place dependence	Place affect	Place identity	
Rollero and De Piccoli (2010)		Place attachment	Place identity	
Ramkissoon et al. (2013)	Place dependence	Place affect	Place identity	Social bonding

To avoid this confusion, this article directly uses functional attachment, emotional attachment, cognitive attachment, and social attachment to refer to different aspects of place attachment.

Place attachment and ERB

According to the existing literature, place attachment is generally related to human environmental responsibility behaviour. Most of the earlier articles on the relationship of place attachment and ERB focused on community and urban contexts, but they do confirm the link between place attachment and ERB.

In recent years, a small number of scholars have begun to study the effect of place attachment on environmentally friendly behaviour, but few have integrated different dimensions into the same model and conducted a comprehensive analysis of place attachment. Due to the limitations of the theory of planned behaviour, this article will take the concept framework of Ramkissoon et al. (2013) to discuss the relationship between each sub-dimension of place attachment and ERB.

Functional attachment and ERB

Scholars often use place dependence to describe people's fictional attachment to places. Place dependence is a functional attachment that is related to the uniqueness of conditions and qualities of a particular place that can best meet individual needs when compared with alternative places (Williams et al., 1992; Yuksel, Yuksel, & Bilim, 2010). The stronger this functional dependency is, the more people tend to maintain the linkage with the place rather than change places, which in turn results in higher loyalty to that place (Ramkissoon, Weiler, & Smith, 2012). There are conflicting opinions in existing literature about its influence on ERB. Vaske and Kobrin (2001) found place dependence has an indirect impact on ERB by providing an opportunity to develop an emotional linkage with a particular place and increase the ERB intention. This view is consistent with Bricker and Kerstetter's (2000) finding, which suggests that people who have developed dependence on a place are more concerned about the maintenance and development of resources. In Kyle, Absher, and Graefe's (2003) research, there is no evidence that place dependence has a moderating effect on the visitors' attitudes towards the use of recreational fees and support for environmental costs. Ramkissoon et al. (2013) argue that place dependence has different effects on different kinds of ERBs: it has a negative effect on high-effort ERB intentions and has no significant effect on low-effort ERB. He further explains that place-dependent visitors' tolerance for the environment is very high because this place is already in line with their requirements for particular activities.

Cognitive attachment and ERB

Place identity is often used to describe cognitive attachments. Since cognitive attachment is often accompanied by strong emotional connections, many researchers in the early studies did not deliberately distinguish between cognitive attachment and emotional attachment and unified them into the concept of place identity (e.g. (Vaske & Kobrin, 2001; Williams et al., 1992)). Proshansky (1978) describes place identity as follows:

Those dimensions of self that define the personal identity concerning the physical environment through an intricate pattern of conscious and unconscious ideas, beliefs, preferences, feelings, values, goals and behavioural tendencies and skills relevant to this environment (p. 155).

Place identity is a component of the personal identity that is related to the physical setting. It is a result of a particularly personal meaning and emotional connection developed with a place in a long history of repeated visits rather than a direct product of specific experience (Bricker & Kerstetter, 2000). Vaske and Kobrin (2001) suggested that people's reliance on an individual resource in a particular place, which refers to place dependence, leads to repeated visits. This long history of repeated visits will develop into place identity. Place identity can significantly promote people's ERBs in specific places that have emotional connections (Figure 2.3).



Figure 2.3 Relationship between place dependence and place identity

(adapted from (Vaske & Kobrin, 2001))

A large body of existing literature identifies that place identity has a positive effect on ERB. Bricker and Kerstetter (2000) report that people with high place identities often show interest in preserving and maintaining the original environment. Jorgensen and Stedman (2001) find the residents of Vilas County have a strong will to protect lakes that are important to their identity. Similarly, the result of Kyle et al. (2003) suggests that place identity has a significant moderating effect on visitor's attitudes and environmental impacts. Halpenny's (2010) research also supports the positive role of place identity in ERB. In contrast, Ramkissoon et al. (2013) reach a very different conclusion from the same literature and point out that place identity has no significant effect on ERB. This may be due to the different partitioning of place identity dimensions.

The research will target what attracts visitors, even on repeated visits. Identifying the root cause helps to increase the rate of return visits by visitors, thereby increasing the likelihood of emotional connections.

Emotional attachment and ERB

Place affect refers to the emotional linkage between individual and place (Halpenny, 2010; Ramkissoon et al., 2013; Ramkissoon et al., 2012). This dimension is often considered together with the place identity, not separately. However, in recent years, some scholars have also clearly pointed out that place affect is an entirely different dimension and needs to be considered separately

(Halpenny, 2010; Ramkissoon et al., 2013). This is also confused in the application of related terms; different researchers use different terms to describe emotional attachments such as place identity (Vaske & Kobrin, 2001; Williams et al., 1992), place attachment (Jorgensen & Stedman, 2001; Rollero & De Piccoli, 2010), place affect (Halpenny, 2010; Ramkissoon et al., 2013).

There have been a large number of articles demonstrating that emotional connections have a positive effect on ERB. Kals, Schumacher, and Montada (1999) tested 281 participants, and the results showed that emotional affinity with nature is an essential factor in environmental behaviour. Vaske and Kobrin (2001) reported that once emotional connections develop between individual and local natural resources, people tend to conduct ERBs in this particular place as part of their daily behaviour. According to the study of Ramkissoon et al. (2013), place affect is the only dimension that has a positive effect on both high and low efforts in pro-environmental behaviour.

Scholars have reported some factors that may foster the formation of this emotional connection, such as experiences in nature (Kals et al., 1999), sharing this experience with others (Kals et al., 1999), repeat visits and positive memories (Ramkissoon et al., 2013). There is evidence that the emotional connection with the natural environment contributes to the psychological well-being of visitors (Korpela, Ylén, Tyrväinen, & Silvennoinen, 2009). Vaske and Kobrin (2001) mentioned that, in general, the connection between individuals and the natural setting of places contributes to the promotion of pro-environmental behaviour. Contact with nature in a more specific form will enhance emotional connection with nature (Kals et al., 1999). Stewart and Craig (2001) also reported that the experience of the natural ecological environment is more closely linked with the pro-environmental behaviour than with experiences in the built nature-based sites such as zoos. Ramkissoon et al. (2013) also suggest that by increasing visitors' repeated visits, the formation of emotional connections can be promoted, thereby enhancing the sense of belonging and personal significance. Influential and emotional visitor interpretation literature can also enhance visitors' experience and satisfaction, thus promoting place affect. The communication of feelings and positive social emotions brought by sharing natural related experiences with family or close friends can amplify the role of connecting with nature and stimulate emotional affinities (Kals et al., 1999).

In addition to repeated visits, experiences in nature, positive experiences, and sharing these experiences with others can create effective emotional connections. Access questions will be investigated on these topics.

Social bonding and ERB

Scannell and Gifford (2010) define social bonding as the experience people gained from social interaction at a particular place. Social bonding is an essential dimension of place attachment.

Hidalgo and Hernandez (2001) examined the three levels of attachment (family, neighbourhood and

city) from both social and physical dimensions: the result reveals social attachment is stronger than physical attachment at all three levels.

Social interaction between people is a significant contributor to foster the significance of environmental behaviour. People tend to adapt to new environmental behaviours in a collective manner, especially high-effort pro-environmental behaviour (Ramkissoon et al., 2013).

People tend to accept new environmental behaviours collectively. Chinese tourists are used to travelling in groups. It might be possible to organise volunteer activities (such as planting trees) as a tourism project. Given the eagerness of new immigrants to establish social relationships, it would be possible to hold collective volunteer activities in national parks on a regular basis.

2.3.5 Other influence factors

Recreation involvement

Participation refers to the degree of people's participation in a particular activity (Schultz et al., 2004). It is influenced by individual belief, demand, motivation, and self-awareness (Kyle et al., 2006; Schultz et al., 2004). Many empirical studies have shown the positive effect of active involvement on pro-environment behaviour and intention. Barber et al. (2010) conducted an online survey of wine tourism tourists and found that environmental involvement can significantly affect environmentally friendly behaviour. This is consistent with the findings of Bowler, Kaiser, & Hartig's (1999) survey of students in universities.

Direct experience

Psychological research shows that direct experience has a strong influence on behaviour. Attitude is more relevant to subsequent behaviour if the attitude is formed through direct experience. For example, compared with direct experience (e.g., directly seeing dead fish in the river), the attitude formed by indirect experience (e.g., learning environmental problems in books) has a weaker influence on behaviour (Kollmuss & Agyeman, 2002). Attitudes can be strengthened by repeated experiences, which will result in higher chances of turning attitudes into behaviours (Smith & Swinyard, 1983). Traditional ways of increasing pro-environmental behaviour are mostly indirect, such as incentives, advertising, education, or brochures. Studies have shown that these methods have less effect on long-term behaviour. These methods can increase environmental awareness but do not guarantee successful conversion into action (Stewart & Craig, 2001).

Spillover effect

The motivations of high-effort and low-effort pro-environmental behaviour are derived from the concern for the environment of a place and are interrelated. The transformation of low-effort behaviours to high-effort behaviours can be promoted by encouraging visitors to participate in low-

effort behaviours during their visit and to educate them about the opportunities and benefits of high-effort behaviours (Ramkissoon et al., 2013).

Due to the possibility of mutual conversion between high-effort and low-effort pro-environmental behaviour, visitors who are unwilling to participate in high-effort pro-environmental behaviour may first try to participate in low-effort pro-environmental behaviour.

Based on the above literature, scholars from each of the three disciplines have pointed out many possible influencing factors of environmentally friendly behaviour, many of which overlap or relate to each other. Visitors with a high-level of environmental knowledge are more concerned about and respect the environment and have a stronger sensitivity to the environment. Although the impact is not the same on ERB in different cultural contexts, this sensitivity makes it easier for them to develop a high degree of place attachment and thus a stronger ERB intention. Visitor experiences can provide direct experience in the natural environment and increase the level of environmental involvement, thus facilitating visitors to access environmental knowledge. The emotional connection between a person and a place has a strong positive effect on ERB. This emotional connection may come from extended repeated visits, positive memories, sharing experiences with others, and experiences in nature. Environmental commitment can promote the transformation of ERB intention into behaviours. Other influencing factors include social influence and objective conditions.

Visitor use of interpretation

Prentice (1996) defines interpretation as “a process of communicating to people the significance of a place”(p. 55). It contributes to strengthening people's understanding of a place and can be used to enhance the tourist experience as well as developing environmental sensitivity (Stewart, Hayward, Devlin, & Kirby, 1998). Stewart et al. (1998) divided the visitors into four categories based on how the tourists used the information:

Seekers - visitors who actively seek out sources of information and interpretation

Stumblers - visitors who stumble across information and interpretation sources

Shadowers - visitors who were chaperoned by other people through interpretation

Shunners - visitors who shun sources of information and interpretation(p. 261)

Due to the different language and cultural backgrounds, a lack of English language skills may greatly affect the use of interpretation of Chinese tourists.

Based on the above literature review, there is a research gap in investigating and improving the current status of Chinese tourists' understanding of New Zealand's indigenous conservation values, as well as encourage them to join in New Zealand's conservation mission. In order to better understand the ideas of Chinese tourists, semi-structured qualitative interviews were conducted with Chinese tourists in Aoraki/Mount Cook.

Chapter 3

Study Area and Research Design

3.1 Study method

In order to complete the research objectives, this study adopts interpretive research strategies, which are appropriate research methods when the primary focus of the study involves people and their social relationship (Deming & Swaffield, 2011). Many researchers adopt this research strategy: Thompson (2000) conducted depth interviews in the interpretive approach to better understand the different values in landscape practice. Bohnet, Potter, and Simmons (2003) showed how different farm families responded to changing policies and economic situations through interviews with 21 families. These successful applications of interpretive strategy by these researchers provided a reference for the selection of research methods in this dissertation

This study consists of two parts: interviews for visitors and field observations, both of which will be discussed in detail in this chapter.

3.1.1 Interviews

Research approach

The interviews adopted qualitative semi-structured interviews, which is one of the most widely used methods in social science research (Evans, 2018). Semi-structured interviews ensure flexibility and openness of interviews, allowing interviewees to talk freely within the scope of the topic, and giving researchers the opportunity to explore more details (Frochot & Batat, 2013). The interview mainly aims at recording and representing a range of different experiences and feelings of various Chinese visitors in New Zealand national parks, as well as learning how and to what extent different visitors understand New Zealand's conservation-based values.

In order to ensure that the data has a certain time span, the interviews were held in August and data were allowed to be collected in a short time (see Figure 3.1): Aoraki/Mount Cook village (YHA Aoraki/Mount Cook), Peter's Lookout; Hooker Valley; and Tasman Glacier Viewpoint. The interviews were for all the visitors, included tourists, immigrants, international students and tour guides, who vary in age group, occupation, social background, but all identify themselves as coming from China. Convenience sampling method was used in selecting interviewee. Influenced by passenger flow, the number of people interviewed at each collection point was different. Each interview lasts about 10 to 15 minutes. People were randomly selected for interviews at each location (25 people in total).

Visitors are recruited in Chinese, not in English, at first, so as to avoid missing visitors who don't speak English.

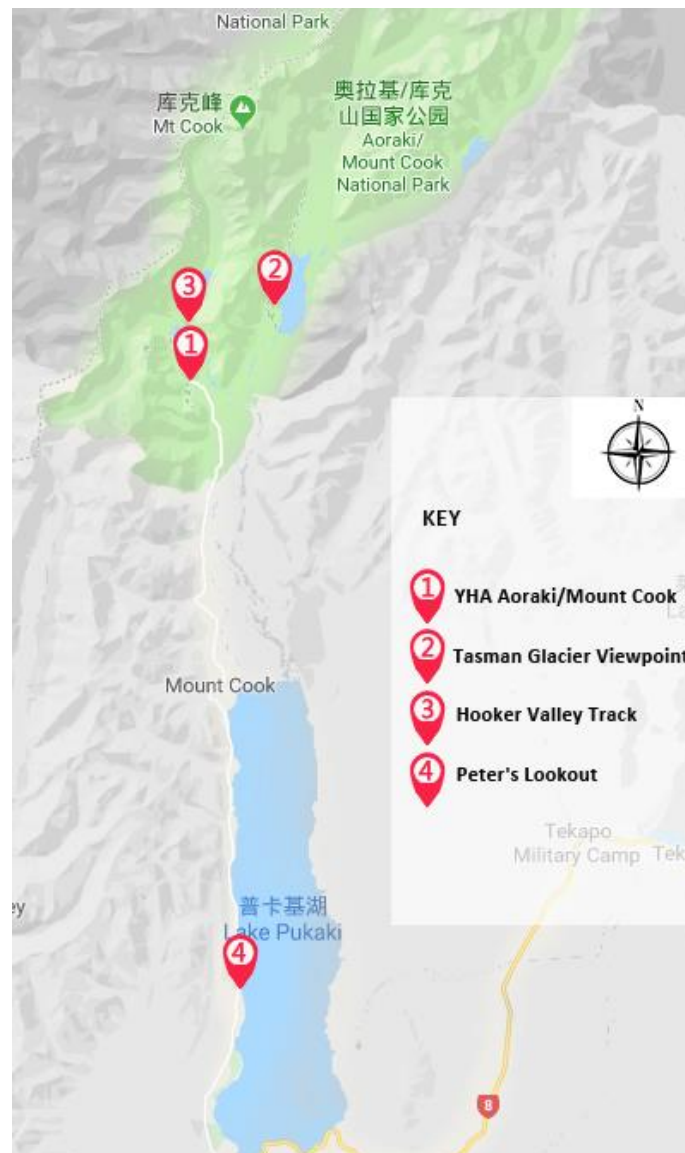


Figure 3.1 Map of the site with interview location

Map modified from Google maps Mt Cook region (Google Maps, 2019)

The intercept interviews were conducted in semi-structured interviews, consisting of four key questions and several follow-up questions. The key questions were chosen to help to limit the topics of conversations to the experiences and feelings of the visitors in the national park. The follow-up question allowed flexibility, according to the interviewee's response, to obtain more details. Before the first formal interview, a pre-test was conducted to eliminate those problems with high rejection rate questions, duplicate questions and "don't know" questions.

Interviews were conducted in Chinese and were recorded on paper or voice recorded (if participants allowed), transcribed and analysed. The interview record was analysed in Chinese, and the relevant

parts were translated into English for the dissertation after the analysis. The responses of different tourists were categorised and summarised according to different themes to find out the different development possibilities of national parks.

The development of the question list

All interview questions evolved from key elements in the literature review, according to which, there are two essential elements: place attachment and knowledge level of tourists. As identified in previous chapters, place attachment has a positive effect on people's ERB (Halpenny, 2006, 2010; Lee et al., 2013; Vaske & Kobrin, 2001). Long-term repeated visits are conducive to establishing emotional connections between people and a particular place, thereby promoting ERB (Ramkissoon et al., 2013). Psychologists have found that repeated experiences can strengthen attitudes and consolidate behaviour (Smith & Swinyard, 1983). Questions focused on what deeply attracts tourists to the national park, especially what attracts repeat visitors. The level of knowledge of tourists is the other significant factor in literature (Cheng & Wu, 2015). The investigation focused on whether the current national park is conducive to the increase of environmental knowledge of tourists, and what the current level of knowledge of tourists on environmental issues was. How do they get current environmental knowledge? Do they develop emotional connection with the site? The interview also explored the objective conditions of tourists' environmental behaviours. The interview questions are ordered from easy to in-depth questions to help visitors better familiarise themselves with the topic and relax. Social desirability bias topics such as environmental awareness and volunteer willingness are occur at a later stage so that interviewees do not guess the purpose of the interview. The final interview question list is shown in Table3.1.

Table 3.1 Interview question list

Key question	Have you been to other national parks before?
yes	Which one is your favourite? What do you like about it? Why it is your favourite one? What makes you feel it is special compared with other national parks?
no	Compared with the other parks you went to before, what do you think is the most different about Mt Cook?
Key question	Is this the first time you have come to this national park?
First time	What attracted you to this national park? What does this mean for you? Did you ask the hotel staff for the recommended route? Do you know the visitor center? Are you satisfied with this national park? /Does this national park match your expectations? Are you planning to come again? Can you think of something that makes you feel surprised in this national park? How long do you plan to stay here this time?
Many times	How many times have you been here? How long ago was the last time? What has made you visit multiple times? Are you planning to come again? How long do you plan to stay here this time? Is there any change since you first came to this place? How do you feel about these changes? As a result of these changes, how has your perspective of this place changed? Why?
Key question	If you had the chance to be a volunteer, then you might stay longer, and have more in-depth contact with the local people, and have a better understanding of local plants and animals. Would you like to participate if you had such a chance?
yes	Have you ever worked as an environmental volunteer? Do you know what kind of work is done by environmental protection volunteers? How much time do you think is reasonable to spend on this kind of activity? Can you accept the cost this activity might take? What is the biggest barrier for you to participate? In which way do you want to get feedback? If you were not involved in environmental activities like planting, but cleaning up garbage or bird observation, would you like to come back here again? (Only for visitors who wish to return to Mount Cook if they participate in planting activities.) If some travel agencies offered the opportunity to participate in some environmental activities with friends and family, would you like to try with them? Would you like to leave with some memorabilia if you participated in volunteer activities? What kind of souvenir is more meaningful to you?

(continued)

no	<p>Have you ever worked as an environmental volunteer?</p> <p>Do you know what kind of work is done by environmental protection volunteers?</p> <p>What is the biggest barrier for you to participate?</p> <p>Is there an objective reason that you cannot participate or are you just not interested?</p> <p>If some volunteer activities were simple and did not take too long, would you be willing to try and do it? For example, participate in some environmental protection commitment signature activities, or collect the garbage and bring them out from the scenic spot?</p> <p>How much time do you think is reasonable to spend on this kind of activity?</p>
Key question	What do you think about the culture of New Zealand during your travelling?
	<p>What is your preferred method of learning more about New Zealand culture?</p> <p>What do you think about the current information board in the park?</p> <p>Which of the information boards in the park do you think is the most helpful to you or the most impressive? Why?</p> <p>What do you think is the most helpful or most impressive to you at the current visitor centre? Why?</p> <p>Have you noticed any signs of glacial activity/degradation? How do you feel about that?</p> <p>Do you usually pay attention to environmental protection related information news?</p> <p>Do you feel that you learned new things during visiting this national park?</p> <p>Can you tell me more about the new things you learned here?</p> <p>Do you think the current visitor center brochures and the explanatory signs in the scenic area are helpful to gain information and knowledge?</p> <p>How much do you know about the relationship between man and nature in New Zealand culture?</p> <p>Is there anything that interested you during the tour but you don't know how to get relevant information about it?</p>
Supplementary questions	<p>Will you share your experiences in the national park with others? Generally, how will you choose to share?</p> <p>Can you tell me anything more about your feelings about your experience in the national park?</p> <p>How much do you know about the indigenous conservation values in NZ?</p> <p>How much time per year can you stay in this kind of purely natural environment?</p> <p>Can you speak English? How much influence does this language barrier have on your travel experience?</p>
Questions for Chinese drivers or tourist guide	<p>What is most attractive thing for Chinese tourists coming here?</p> <p>How many Chinese tourists are interested in the local flora, fauna, and culture during the tour?</p> <p>If you find some tourists' behaviour in your group may cause some damage to the local environment, do you stop him? Things such as graffiti, smoking, littering.</p>
Demographic information questions	<p>How long have you been in New Zealand?</p> <p>What have you come to New Zealand for?</p> <p>How long will you stay in New Zealand?</p>

3.1.2 Field observations

Due to time constraints, field observation in this study only records the physical settings of the relevant sites mentioned by tourists in interviews. Four representative sites of Aoraki/Mount Cook National Park were selected for investigation, including Aoraki/Mount Cook Village (YHA Aoraki/Mount Cook); Aoraki/Mount Cook National Park Visitor Centre; Hooker Valley; and Tasman Valley. The field observations focused on the facilities that provide basic information and supplementary information for the visitors, including the content and methods of information on site, tourists' use of that information, and where information seems to be lacking. Photographs were taken to supplement interviewees' answers or record current situations on-site.

3.2 Study area – Aoraki/Mount Cook National Park

Aoraki/Mount Cook National Park is one of the most spectacular national parks in New Zealand and worldwide. It is located east of the main watershed in the Southern Alps of New Zealand and has 20 peaks over 3,000 metres high, including Aoraki/Mount Cook, New Zealand's highest peak (Hughes Hutton, 2017). As one of New Zealand's most popular attractions, Aoraki/Mount Cook National Park attracts a large number of tourists every year. According to DOC visitor sites data Aoraki/Mount Cook National Park has become a hot spot with exceeded 1 million annual visitor number (Department of Conservation, 2019a). The glaciers of the Aoraki/Mount Cook are of great scientific value. It also provides a habitat for a large number of animals and plants, with more than 300 species of plants and 40 species of birds living there (Hughes Hutton, 2017).

In addition to ecological significance, research significance, and economic value, Aoraki/Mount Cook has a high cultural and historical value, especially for Māori iwi (tribes). In the Māori legend, Aoraki/Mount Cook is formed from Aoraki and his brothers, the sons of Rākinui (the sky father). Lake Pukaki's waters are also considered sacred, with mauri (spirit). It is still used for religious ceremonies today. Aoraki/Mount Cook provides identity for local tribes and is considered to be taonga (a treasure of spiritual significance) for Ngāi Tahu (principal Māori tribe of the southern region).

Chapter 4

Results and Analysis

The results of the study were mainly from in-depth interviews with tourists, and the results of site visit were used as an aid. The data coming from interviews and site records were integrated and are presented in this section to show the current situation of Chinese tourists in Aoraki/Mount Cook. In this chapter, a profile of the interview participants will be introduced first. Next, due to the strong influence of language on tourists, this study divides visitors into three categories based on English proficiency. Then a range of travel motivation, information sources, and different opinions about volunteer activities of tourists are described in this section.

4.1 Profile of the interview participants

25 visitors accepted the interview. Two of them allowed only paper recording, and other respondents accepted the tape recording. Among the respondents, 44% were male, and 56% were female. Most participants were Chinese tourists to New Zealand, three were immigrants, and one was a Chinese international student. Two visitors were tour guide (See Table 4.1).

Table 4.1 Sample profile

		Numbers	Frequency Percentage
Gender	Male	11	44%
	Female	14	56%
Age (years)	18-30	14	56%
	31-40	8	32%
	41-50	0	0
	≥51	3	12%
Occupation	Employee	17	68%
	Student	3	12%
	Guide	2	8%
	Retiree	3	12%
Visa type	Visitor visa	20	80%
	Student visa	1	4%
	Working Holiday visa	1	4%
	Work visa	0	0
	Resident visa	3	12%

4.2 Language and travel experience

Based on the interview results, language may significantly affect the experience of Chinese tourists in many aspects. It not only directly affects tourists' degree of understanding of the site but also leads to different preferences for information acquisition methods and forms. At present, the English proficiency of Chinese tourists is uneven, ranging from knowing no English at all to fluent communication in English. According to their different proficiencies in English, tourists are divided into three categories in this study: those with advanced English, those with elementary English and those with no English. The use of interpretation and English proficiency of the visitors in the interview (excluding the two tour guides) are shown in Table 4.2.

Table 4.2 Users' type of interpretation at Mount Cook by proficiencies in English

	No English	Elementary English	Advanced English	Total
Seekers	0	3	3	6(27%)
Stumblers	0	10	4	14(60%)
Shadowers	0	0	1	1(4%)
Shunners	1	1	0	2(9%)
total	1(4%)	14(60%)	8(35%)	23

4.2.1 Tourists with advanced English

About one third of tourists (35%) claimed that their English was good enough to communicate fluently with the local people. They did not feel that language had any impact on their travel:

I have no problem with basic communication with the local people, and I also can understand the tour guide speech on the bus. I know New Zealanders have a fixed accent, but it's not a problem for me. (No.15, tourist)

基本交流没问题. bus 上导游可以听懂, 基本问题不大。我知道新西兰人有一定固定的口音, 有可能有些问题, 但基本问题不大。(15 号被采访者, 游客)

Although most of these tourists also arrange their trips before departure, they prefer to explore more about the place and people after they arrive, especially by looking for opportunities to communicate with locals or be directly involved in the local events:

After all, here, local people can know something different, or less likely to know [when I'm in China], I may meet different local people with different ways of communication. ...People's daily life may have something that surprises me. Communicating with local people is the best way to know this place. (No.15, tourist)

毕竟到了这里, 当地人能会知道一些不一样, 或者比较少听到的东西, 交流可能会体验当地人的不同的交流方式, ..而且当地人的生活可能有

一些平常我们感受不到是他们的生活日常，每天小地方带给他们的一些生活特点，通过当地人还是比较好一点。(15 号被采访者，游客)

4.2.2 Tourists with elementary English

More than half (60%) of the tourists in interviews stated they can do simple daily communication with local people, but not more in-depth discussions. When the topic involves more professional content, the limited vocabulary of tourists will affect their understanding more seriously:

It [Language] has an impact on our trip, more or less. Some words are too professional such as astronomical, stargazing, firefly hole. When they introduce history or background, it's hard to understand for us. We may be able to do some basic communication but not at a deeper level....Actually, we'll take a look at it [information board], but we can only get 50% of the information at the most. It's still a matter of language. (No.17, tourist)

语言多少肯定有影响的。有些词太专业了。天文的，观星的，萤火虫洞啊这些，他们一介绍这种历史啊，背景啊，就不行。我们可能基本的交流还行，深层次的就不行了。…其实我们会看一下(信息牌)，但是我们可能只能 get 到 50% 的信息，还是语言的问题。(17 号被采访者，游客)

This type of tourist often has a detailed plan for their journey before arriving in New Zealand. The primary information comes from the travel notes (written in Chinese) searches online (see section 4.4.1 travel notes). After arrival, they will strictly follow their plan, and little further information will be collected during the tour. Five interviewees expressed a desire to learn more about New Zealand's culture and environment, and at least three of them stated they had to give up the idea because of their limited English proficiency:

I really want to know more [about local culture and history], but my English is too bad. I haven't used it since I graduated from college. (No.18, tourist)

想了解(当地文化历史)，但我英语太差了。大学毕业后就没有在用过了。(18 号被采访者，游客)

Moreover, compared with verbal communication they rely more on readable materials during the tour:

My English is not very good; I can't fully understand the English of the tour guide. ... But I have no problem with reading. At least I can still translate it with Google. (No.13, tourist)

英语不太好，听导游讲也是一知半解的。…读没有问题。而且读实在不行还可以翻译嘛。(13 号被采访者，游客)

My English is not very good, so for me, it is better to read a booklet or read a book. But if my English progresses, I should listen to the explanation on the intercity bus. (No. 6, tourist)

因为我的英文没有那么好，所以我看小册子或者看书比较好。但是如果我的英语再进步的话，我应该听intercity bus 上的解说就够了。(6 号被采访者，游客)

4.2.3 Tourists with no English

Only one tourist in the interview did not understand English at all. But she could be an example of elderly tourists who travel with their children and do not speak English:

Q: You can't speak English?

A: Not at all. (No. 9, tourist)

T: 您不会说英语是么？

A: 完全不会。(9 号被采访者，游客)

Although there were no members of the tour group among the interviewees, some of them did not speak English at all, and a tour guide mentioned in the interview:

Q: What about the English level of the tourists, I mean the group you usually lead?

A: Quite poor and maybe even the most basic communication is difficult for them. (No. 22, tour guide)

Q: 那像您平时带的团，游客英语水平都怎么样？

A: 都是比较一般咯，可能连最基础的沟通都做不到。(22 号被采访者，导游)

4.3 Tourists' travel motivations

Tourists show different motivations in interviews, which can be roughly divided into three categories: viewing the scenery, further understanding of the site, and accompanying others.

4.3.1 Viewing scenery

Almost all visitors in the interview stated that viewing the scenery is the primary reason for their visit to Mount Cook:

Q: What attracted you to Aoraki/Mount Cook?

A: The snow mountain. I can't see the scenery in my country, so I just come over and have a look. (No.23, visitor)

Q: 是什么吸引您来库克山的呢？

A: 雪山吧。...我在我们国家没有办法看到这个景色嘛，所以就过来看看。(23 号被采访者，游客)

4.3.2 Further understanding of the site

Getting further understanding of the site is also a travel motivation, but the strength of this motivation varies between different respondents. Nine of the respondents showed a keen interest in understanding the local culture and environment, and one of them explicitly stated that understanding local culture was one of her travel goals:

[going to the Visitor Centre and learning more about New Zealand] This is one of the purposes of travel. We travel to every place, the understanding of the local culture brings me a whole lot of benefits....I will look for resources to learn more." (No.5, visitor)

(去游客中心去了解过相关的信息)算是旅行目的之一。...到每个地方旅游,了解当地的文化是整个受益良多吧,对照自己的故乡,会有不同的感受。(5号被采访者,游客)

A mother travelling with children also talked about this:

"...Because I usually travel with my children, I definitely want to know some local culture, history."(No.3, visitor)

因为我一般是带孩子来嘛,我肯定要了解一些文化呀,历史呀。(3号被采访者,游客)

Eight other tourists had weaker motivation in exploring local culture and environment. They hoped to have a chance to learn about local culture during their travels but did not take the initiative to look for this opportunity, because most of them took sightseeing as their primary goal:

Q: Are you interested in learning more about the culture and history of New Zealand during the trip?

A: Well... Yeah. If I can.

T: Does that mean it's not a primary goal for you? The main goal is to see the scenery, but it's OK to have a chance to know. Is that so?

A: Yes. That's right. (No.1, visitor)

Q: 您有兴趣在旅行过程中多了解一些新西兰的文化么?

A: 额..., 也好呀。如果可以的话。

Q: 您的意思是不是这个其实不是您的一个主要目标,主要目标还是来看风景的,但有机会了解一下也是可以的。是这样么?

A: 对对。(1号被采访者,游客)

Five visitors expressed their reluctance to spend more time learning about the local culture and environment:

I'm not interested in; I have contented myself with scenery seeing. (No.9, visitor)

没什么兴趣,我就过来看看风景就够了。(9号被采访者,游客)

4.3.3 Accompanying others

Visiting the area with family or friends is also an important motivation, and this travel motivation is also the one most frequently mentioned by repeat visitors:

I come again with my family. The last time I came with my family, but my mum didn't come. So this time I come with her. (No.1, tourist)

跟家人再来一次，上一次其实也是家人，但是我妈妈没有来，所以这次就来，带妈妈一起来。(1 号被采访者，游客)

Some tourists said they would share their travel experience with their friends. If they wanted to visit, they would accompany them. There were also first-time visitors who claim they may come back with friends if their friends were interested in this.

Q: Will the experience of sharing here be shared with family or friends?

A: Yes, I told them to hurry up, come and see it. Maybe after ten years, you can't see it.

....

Q: If they are interested, will you come with them?

A: Yes, I will. And many people who have seen the photos said they want to come. (No.7, tourist)

Q: 在这游玩的经历会跟家人或者朋友分享么？

A: 会呀，我跟他们说快点过来看啊，再过十年就看不到了可能。

....

Q: 如果他们有兴趣会带她们来么？

A: 会呀，已经有很多人看了照片很想来。(7 号被采访者，游客)

4.4 The sources of information for visitors

A range of different sources of information access for visitors has been identified from the interviews. These sources include hotel receptions, friends who have previously visited, tour guides, Aoraki/Mount Cook National Park Visitor Centre, brochures, tourist information boards in scenic spots, Baidu/Google (web search engine), travel notes (in Chinese), the commentary of the drivers on the buses, and direct participation in events or living with locals. Usually, visitors will choose one or two as the primary sources to get information. Travel notes, tourist information boards in the scenic spots and Baidu/Google are the most frequently cited sources of information by respondents.

4.4.1 Travel notes

Travel notes have a significant influence on tourists' choice of destination and the arrangement of the itinerary. A large number of tourists planned their own trips before arriving in New Zealand by referring to other people's travel notes:

Some people wrote travel notes [which attracted me] and they said that the scenery here is really good, so I came here and have a walk. It is said that the road is relatively flat on foot. ...We did planning for our journey before we came. (No.19, tourist)

就有些别人写的那种游记(吸引我过来的), 他们说这里风景比较好, 就过来尝试着走一下。据说是路面比较平坦的徒步...规划我们在来之前就做好了。(19 号被采访者, 游客)

Some tourists worried that their oral English was not good enough. They tried to get to more information as much as possible through others' travel notes and made detailed plans to avoid face-to-face communication with the local people in English:

I read other people's travel notes and some online recommendation. Here is one of the significant attractions in New Zealand. My trip is based on travel notes.... It's not easy to ask the hotel staff because our oral English is not very good. We did the planning before we come. (No. 18, tourists)

看别人的游记和网上的推荐嘛, 这里是来新西兰必来的景点之一。我的行程都是参考了游记的。...不太会问旅店工作人员, 因为我们英语口语不太好。都是来之前做好功课。(18 号被采访者, 游客)

One tourist said that travel notes are more intuitive and systematic than other ways:

We have read some travel notes online. There are also some brochures in the hotel, but they are not very systematic. Many of them are the introduction of individual scenic spots, and the majority is in English. It is not as intuitive as travel notes if you want to plan your trip. (No.17, tourist)

我们有网上看一些游记攻略。宾馆有些小册子, 但不太系统, 很多是单个景点的介绍, 还有很多是英文的, 你想看路线什么就不如游记直观。(17 号被采访者, 游客)

Travel notes were divided into different categories. Tourists could choose the appropriate ones for reference according to their own needs. Visitors not only planned their own trips with reference to other people's travels but also got preliminary knowledge about local customs, history, and culture from travel notes:

Q: Where did you learn this local knowledge?

A: When I read the travel notes, some may mention these things....

There're different types of travel notes, such as humanistic, photographic and so on. They are well designed. (No.14, tourist)

Q: 您的这些关于当地的知识是从哪里学到的呀?

A: 看游记的时候有人会讲呀... 游记有人文性的, 拍照性的做得挺好的。
(14 号被采访者, 游客)

4.4.2 Baidu/Google

Online searches were another source of information that visitors refer to quite frequently. It was often mentioned along with travel notes. In addition to searching for travel notes, some visitors will also browse online information on some websites. For tourists with elementary English, it is possible to use Google for translation and this supplements the information:

My English is not very good, I can't fully understand the English of the tour guide. ... But I have no problem with reading. At least I can still translate it with Google. (No.13, tourist)

英语不太好, 听导游讲也是一知半解的。...读没有问题。而且读实在不行还可以翻译嘛。(13 号被采访者, 游客)

4.4.3 Tourist information boards in the scenic area

Reading tourist information boards in the scenic area were the most frequently mentioned knowledge and information acquisition methods. It can be said that this is the most effective and direct information access for most tourists:

... know there are some boards beside the trail... Mainly rely on the information board besides walk trail [to learn more about local]. ” (No. 1, visitor)

也不太多, 就是有一些牌子啊, 在步道的旁边, 就看这些...主要还是靠牌子(了解知识)。(1 号被采访者, 游客)

Mainly through the information board. (No. 4, international student)

牌子呀之类的吧。或者那种广告牌, 广告那种。(4 号被采访者, 留学生)

Types of tourist information boards

Currently, there are two kinds of tourist information boards in scenic spots. One is basic information boards, which provide overall information such as a scenic map, safety, duration and fitness (Figure 4.1). The other is the explanatory information boards, which provide information about the culture, history, environment of scenic spots, or explain certain phenomena (Figure 4.2).



Figure 4.1 Information boards with basic information at Hooker Valley Track entrance

(Photograph taken by Bin Zheng, 4 August , 2019)



Figure 4.2 Information boards with explanatory information at Tasman Valley

(Photograph taken by Bin Zheng, 5 August , 2019)

Context and location of tourist information boards

Both types of information boards use images and text (English) to convey information. By siting them at popular places, visitors can visually find the location described by the information board through pictures. Take Blue Lake and its information board as an example (see Figures 4.3 and 4.4). By placing



Figure 4.3 The green 'Blue Lake' and its information board

(Photograph taken by Bin Zheng, 5 August , 2019)



Figure 4.4 Photo of Blue Lake information board

(Photograph taken by Bin Zheng, 5 August , 2019)

the information board on a nearby hill, visitors can directly see the whole Blue Lake from a high place. Through the contradiction between the name of the lake and the actual colour of the lake, it effectively inspires visitors' curiosity (why is Blue Lake green?). The matching information board gives the relationship between the water source and the colour of the water, and properly answers the questions in people's minds, and also gives the direct experience of glacial degradation.

Another example is the information board at Tasman Glacier View Point (see Figure 4.5). Names of the mountain and lake in the landscape are given in the form of a picture and a real scene, and the location of the glaciers is also marked, indicating that the glaciers are shrinking.



Figure 4.5 Tasman Glacier View Point information board

(Photograph taken by Bin Zheng, 5 August , 2019)

At present, there are very few tourist information boards in the scenic area, which may not adequately provide environmental knowledge to the public about the environment and culture in the scenic spots. Many traces of glacial activity or retreat of glaciers in the scenic spot lack the appropriate information board prompts. This lack of **interpretation** has led to these phenomena being ignored by tourists or their questions cannot get timely answers. Here are some examples: Figure 4.6 is a photo of Tasman Glacier. The peaks uncovered by melting glaciers showed the degradation of the glaciers. However, due to the lack of information boards and explanations, only one visitor mentioned this in the interview. Similarly in Hooker Valley, in Figure 4.7 the peculiar and regular soil arrangement at the foot of the mountain shows signs of glacial activity. However,

because of missing keywords, it is even difficult for tourists to search for the name of this phenomenon through the Internet.



Figure 4.6 Photo of Tasman Glacier

(Photograph taken by Bin Zheng, 5 August , 2019)



Figure 4.7 Photo of Hooker Valley

(Photograph taken by Bin Zheng, 4 August , 2019)

Usage of information boards by tourists

A few visitors claimed that the tourist information boards were very helpful for them and they would read each piece carefully:

Usually, I will read these information boards. [For example]After I read this [information board], it tells me that the glacier covered this area in the past, but now it has retreated to here. I will never know this if I didn't read it. ”
(No.15, tourist)

（信息板）这种我一般会看，我看这个的时候他就有说其实之前的冰川他是一直到这边的，渐渐现在退到那边去了，对我来说就是有一些信息量的东西，就是我不看就不会知道的。(15 号被采访者，游客)

More tourists said they would not read information boards carefully, just look at the picture and even ignore them. One visitor made it clear that the language hindered their understanding of the information on the information board. This may suggest that due to language problems, visitors may not be able to read nor be happy to read the text on the information board and will give up the opportunity to learn more about the place:

Actually, we'll take a look at it [information board], but we may only get to 50% of the information. It's still a matter of language. (No.17, tourist)

. …其实我们会看一下(信息牌), 但是我们可能只能 get 到50%的信息, 还是语言的问题。(17 号被采访者, 游客)

4.4.4 Hotel reception

Aoraki/Mount Cook Village is the first stop after most visitors arrive at Aoraki/Mount Cook. Suggestions by staff can influence visitors' itinerary and scenic spot selection by providing general information about the surrounding attractions and recommending the appropriate route. However, the introduction did not mention the Visitor Centre as a visitor attraction providing relevant knowledge and detailed information. A small number of tourists who come for the first time would seek advice from hotel reception staff:

Q: Would you ask the hotel staff for advice on things to do nearby?

A: Yeah, it feels like, in New Zealand, whether it's an RV [recreational vehicle] camp or a hotel, the providing travel information is good.... including the pamphlets, or you ask them, they can communicate with you very reliably. (No.13, tourist)

Q: 您会向旅店工作人员周围有什么可以做的么?

A: 会啊, 就新西兰这边感觉他整体的, 不管是房车营地还是酒店, 提供的旅游信息都挺不错的…小册子, 你问他们他们跟你的交流都挺可靠的。(13 号被采访者, 游客)

Some tourists did not ask the staff, but they thought the booklet obtained from the hotel was very helpful:

We did not ask them about the recommended routes, but we had their guided maps, brochures, and counter in the hotel. (No. 11, tourist)

我们没有向他们询问(推荐路线), 但我们有拿他们的导览地图, 小册子, 在旅店的柜台。(11 号被采访者, 游客)

At the same time, there are panels in the hotel showing a small number of local animals and plants and environmental information (See Figure 4.8). There are also tips from previous visitors who wrote to others in various languages. But in the interview, no tourists mentioned it as a way to get information.



Figure 4.8 Boards with environmental information in the hotel

(Photograph taken by Bin Zheng, 3 August , 2019)

4.4.5 Aoraki/Mount Cook National Park Visitor Centre

Aoraki/Mount Cook National Park Visitor Centre is more like a miniature museum than an information centre. It has a very comprehensive collection of information about this place. Information on display includes the Māori myths and legends of Aoraki/Mount Cook, the history of climbers, the flora and fauna and an introduction about glacial activities. The exhibition is mainly carried out through text and pictures, as well as some related videos, models and specimens. There are some panels outside the door about travel safety, rules of conduct, trails, and introductions to plants and animals. Even outside business hours, visitors can get some vital information at the entrance way to the Visitor Centre.

However, from the current interview results, the visit and usage rate by Chinese tourists to the Visitor Centre is not high. Some tourists have experience of other scenic spots in New Zealand and thought that the Visitor Centre is just an information centre like other places and didn't know that there are many exhibition there. Visitors who have planned well in advance tend to ignore the Visitor Centre. Most visitors view the Visitor Centre as simply an optional place:

I know the Visitor Centre, but I don't necessarily go there. If we pass by, we may go in and have a look at it, but we won't specifically go inside and get the information. It seems like many flyers there, I also see a lot in hotels, and the Visitor Centre seems to have these things too. (No. 18, visitor)

我知道游客中心，但不一定会去。我们路过的话可能会进去看一下，但不会专门去看里面的信息之类的。好像很多宣传单，我看酒店也有很多嘛，游客中心好像也是这些东西。(18 号被采访者，游客)

I know, I have been to some Visitor Centre before. I didn't go to this one here. This is a Forest Park. It's relatively simple. I went to the Queenstown one before. ... It will provide information about scenic spots and events around. (No.13, tourist)

我知道，有的地方我会去。这里就没去，这里就是个森林公园，比较简单，就没去。之前在皇后镇和其他地方一般会去。会提供周围有什么旅游景点和活动项目。(13 号被采访者，游客)

Some tourists don't know what the Visitor Centre does or did not even know of its existence:

Q: do you know the Visitor Centre?

A: I know. This is the sign for i-SITE. But I haven't been there.

Q: do you know what information the Visitor Centre provides?

A: I don't know. (No.19, tourist)

Q: 您知道游客中心么？

A: 我知道。这边有那个I 的标志。但我没怎么去。

Q: 那您知道游客中心提供什么样的信息么？

A: 不知道。(19 号被采访者，游客)

Visitor Centre? I don't know. What's that? (No.23 tourist)

游客中心？不知道。那是什么？(23 号被采访者，游客)

The group with accompany of repeat visitor were even less likely to visit the Visitor Centre. There are repeat visitors who say that they will not go to the Visitor Centre again because they have been to Aoraki/Mount Cook many times. They felt that there was no need to go there again, even if they still considered they knew little about local culture and ecology:

It [the Visitor Centre] may be useful for tourists, but the people like me, we come quite frequently, and we do not want to go there each time. (No. 4, visitor)

可能对游客来说有用，但是像我们经常来就不会想去了。(4 号被采访者，游客)。

There were also a small number of visitors who take learning about the local cultural environment as one of the main motivations or hope that their children can learn more, and they show a keen interest in the Visitor Centre.

Yes, every place we went, we will go and have a look [at the Visitor Centre]....I found it's very helpful. (No. 7, visitor)

有的，每个地方的都会去看一下。...非常有帮助。(7 号被采访者，游客)

For the historical preservation of their climbing, there are related exhibitions in that Visitor Centre, I think the record is quite detailed. For the introduction of the glaciers, etc., it feels good. (No. 5, visitor)

惊喜还蛮是多的 对于他们攀爬的历史保存，在那个游客中心有相关的展览，我觉得记录的蛮详细的。对于冰河的介绍啊等等，感觉还不错。(5 号被采访者，游客)

4.4.6 Involvement in activities or living with locals

Direct participation in activities or living with locals was considered a good way to learn about local culture. Five of the respondents stated that When they stay and live like a local, the experience brought about by communicating with the locals is direct and detailed, which is irreplaceable by other means:

I would like to participate in some small activities, or something can directly see. ... This is very interesting. It would be better if I can travel with the locals. (No. 8, visitor)

我想参加一些小活动，或者可以直接看到的东西。.....这非常有趣。如果你能和当地人一起旅行会更好。（第8位访客）

Another visitor held a similar view:

My attitude towards tourism is to understand some local culture and environment. Our self-driving tour is closer to the local community, unlike the tour group with a guide. So some local cultures, like what they eat, how they transport, go to supermarkets, we also experience these. You know these things when you communicate with people. (No. 19, tourist)

我抱着旅游的态度就是了解一些当地的文化和环境。我们自驾游嘛，就是更贴近当地一些，不像那种大巴跟团的。所以当地的一些文化，他们吃什么怎么交通，去超市啊，我们也经历这些嘛。跟人交流的时候就会知道这些事情。（19号被采访者，游客）

By comparing the tourist experience of travelling alone, the tourist highlights the advantages of travelling with locals:

In fact, our relative lived in the North Island, and stay with him before when we are on the north island. He would take us out for shopping. This is the best way to experience local life. He lived here for more than 20 years. He really knows how to live, eat and drink here, really experience the life of the locals, that is really the most direct way. Also, we have just had a glance at the South Island; there is no way to understand so deeply. (No. 7, visitor)

事实上，我们的亲戚住在北岛，并在我们在北岛之前和他在一起。他会带我们去购物。这是体验当地生活的最佳方式。他在这里生活了20多年。他真的知道如何在这里生活，吃喝，真正体验当地人的生活，这才是最直接的方式。我们刚刚看了一眼南岛；没有办法如此深刻地理解。（7号访客）

4.4.7 Tour guide

In this survey, two tour guides participated in the interview. The interviewee No. 11 (tour guide A) is a Chinese immigrant and the interviewee No. 22 (tour guide B) is a tour guide from the mainland of China. The two tour guides showed great differences in the way they led the tour.

In the interview, tour guide A expressed his disregard for New Zealand culture. He said he may refuse to answer individual questions raised by tourists when the group is large:

New Zealand culture is very shallow especially compared to Chinese culture. This country only has a 200 year old history. When I introduced it to my guests, it was just up to an hour to introduce it. So it can be introduced totally clearly..... When they watch the scenery outside, and I have finished. Then I will forcefully tell them that you should stop asking me the second time. I will not answer. I will tell them directly. ... I have other work to do unless it is a small group. (No. 11, tour guide A)

新西兰文化很浅的，没有什么文化。历史能有什么文化，200 来年。对中国人来说没有什么文化可言。我和我的客人介绍的时候，最多一个小时介绍完啦。...他们一边看外面的景色我就一边介绍完了。然后我会很强制的跟他们说，你们不要再来问我第二遍。我不会回答的。我直接会跟他们讲。...除非是一些小团。(11 号被采访者，导游 A)

Tour guide B was more respectful of New Zealand culture:

The culture which is more prominent is the Māori culture. ... Western culture is highly mixed and diverse here. ... New Zealand is a diverse place. Western culture may be less reflected here. (No. 22, tour guide B)

文化比较突出的就是毛利文化。你说西方文化...他比较混杂....新西兰是一个多元化的一个。西方文化可能在这里体现的会比较少。(22 号被采访者，导游 B)

Instead of merely introducing the scenic spot, he will take the initiative to consciously guide tourists to think about environmental issues through the environment and the scenery they see and strengthen the impact of the environment on people:

We are also following a global trend to talk to them about global environmental protection, climate change, and all aspects. Will guide them through the environment like "You have a chance to see the current glacier, but the next generation may don't have a chance to see it". (No. 22, tour guide B)

我们最近也是根据全球的一个趋势，去跟他们讲全球的环境保护，气候变化啊，各方面。会通过环境去引导他们吧。你像现在的冰川我们这一代还有机会看得到，下一代不一定有机会看得到了嘛。(22 号被采访者，导游 B)

What is more, tour guide B also incorporated Chinese elements into the commentary on the scenic spots, using Chinese characters to explain the glacier. This Chinese style commentary also narrowed the distance between tourists and scenic spots:

Glacier is called "冰川" in Chinese. If it is translated literally, the "冰" is ice, and "川" means river. In this word, "冰" and "川" are inseparable.....and the

shape of the Chinese character "川" is just like the shape of a glacier, the white lines lying on the mountain. (No. 22, tour guide B)

另外你看汉语里，“冰川”嘛，“冰”“川”不分家。的“川”就是这个形状。所以你看山上那种一条一条的白色的雪，下面其实都是冰，也就是冰川。(22 号被采访者，导游 B)

His guidance was not limited to the scenic spot. It had begun before the tourists came to New Zealand, and continued until the tourists returned to China, throughout the entire travel process:

We will have a briefing before we departed. Mainly let them know some New Zealand's culture, laws, such as to understand the attractions of New Zealand on this route, you must first have some understanding. The tour guide is to deepen your impression and understanding of it, ...Since you choose this routine, you must have something you want to know, something you want to get..... people can damage the environment, and the environment can also affect people's behaviour. Therefore, we often guide our guests in this way. Then when we return to our own lives, global issues depends on everyone, not just depends on one country. (No. 22, tour guide B)

们出团之前也会有说明会。主要让他们在出团之前了解一些新西兰的文化法律，新西兰你报的这条线路有哪些景点，你们自己首先要有一些了解。…导游讲是加深你的印象和对这里的了解…你既然悬着这个线路肯定有你想知道的东西，想得到的东西。…我们说的人可以破坏环境，反过来环境也可以影响人的行为。…所以我们经常去引导客人，那么回到自己的生活中，全球的事是靠大家的，不是单单就靠一个国家的。(22 号被采访者，导游 B)

The experience of tour guide B may suggest that guides can consciously guide visitors to significantly change their behaviour. Tour guide B stated that there were indications that visitors can make significant changes in behaviour by the end of the trip:

When we go back to China, whether they take the domestic trains into the subway or even queued in and out of the customs, they will appear more orderly. When we come, I may need to line up the team, but when you go back, everyone is step by step, and there are rules and order. (No. 22, tour guide B)

就像回到国内。毕竟国内上车进地铁，甚至排队进出海关他们都会显得更有秩序。来的时候可能你排这队我排那队，但是回去的时候大家都是按部就班的，有规则有次序的这样。(22 号被采访者，导游 B)

Comparing the two tour guides' different ways of leading tours, it is not difficult to see that tourists with tour guide B will have a deeper understanding of scenic spots and make it more likely to build an emotional link.

Both tour guides (one from New Zealand and one from China) said that most of the current tour guides training focused on travel schedules, hotel arrangements, and emergency responses. Much

knowledge needs to be explored and learned by tour guides themselves, and then the knowledge they have learned can be conveyed to the guests.

It's okay. We take training about each scenic spot. Like we will do the training of Waitomo Cave, learn about the knowledge for each spot. Of course, the history and culture of New Zealand, when we are studying for certification, we have to do homework, we have to learn these things, and if there is a group, there should be no problem. (No. 11, tour guide A)

因为我们带每个景区都要做培训的。就像我们会做萤火虫洞的培训，了解这些知识。当然了整个新西兰的历史文化我们就在考导游证的时候，要做作业呀，要去学这些的，如果带团过来的话应该没有什么问题。(11 号被采访者，导游 A)

The main direction of our training is how to deal with unexpected things, the arrangement of hotel restaurants, the arrangement of the schedule because this is the most essential thing. But other knowledge is accumulated day by day. (No. 22, tour guide B)

是我们培训主要方向是怎么去处理突发事情，酒店餐厅的安排，线路的安排，因为这个是最基本的东西，但是知识的部分是一步一步去加强的。主要靠自己 and 培训。(22 号被采访者，导游 B)

4.4.8 Repeat visitors

Four interviewees mentioned friends who have previously visited before. This is not a source of information that is often mentioned, but when there are repeat visitors or a tour guide in the group, other tourists often take them as the primary source of information.

Q: Are you interested in learning about some local cultures during the tour?

A: Yes, my friends know some. (No. 3, tourist)

*Q: 那您在旅游过程当中有没有兴趣去了解当地的一些文化呢？
会呀会呀，主要通过朋友了解。(3 号访客)*

4.5 Volunteer activity

Many visitors expressed their willingness to participate in volunteer activities in New Zealand during the interview. Some visitors showed great interest in participating with friends and family, especially the opportunities for children to participate. However, considering the schedule, it is difficult to change the itinerary to participate in volunteer activities.

4.5.1 Willingness to participate

A majority of the respondents (80%) expressed their willingness to participate in or attempt to experience volunteer activities. Five of them expressed their desire to work as volunteers in Aoraki/Mount Cook:

Q: If you have the opportunity to be a volunteer, are you willing to participate?

A: Definitely I'm willing to! (No. 7, tourist)

Q: 如果有机会成为志愿者留在这里您愿意参与么?

A: 肯定愿意啊! (7 号访客)

About half (52%) of the respondents said that although they have not volunteered, they are looking forward to the opportunity to try. Three of them said they would not like to participate alone, but they were willing to try if any family members and friends came together. A tourist travelling with her children was very enthusiastic about whether children have the opportunity to participate:

This will depend on time, what kind of time is it..... Some of our family is keen on volunteer jobs. They really love volunteers jobs...I would like to have a try, especially take the children together. I don't have much interest if I do it myself, but I'm keen on taking the kids to join in. I think it's a very good thing to do. (No. 3, visitor)

还是想尝试去做一下，带孩子去弄一下。就你让我去做兴趣不大，但让我带孩子一起去参加我觉得还是很好的。(3 号访客)

Three other tourists suggested that due to tight schedules, they would like to have short-term experiential volunteer activities:

It would be good if it is a short-term experiential volunteer activity as an attraction, but after all, it is abroad, and the entire itinerary is fixed and limited. (No. 17, visitor)

如果是作为一个景点的体验环节的话可以，但是毕竟是在国外，整个行程排的比较有限。(17 号访客)

Five others said they could not participate or were not interested. The most common reason is that there is no time to participate. There are also tourists who think that the site has nothing to do with them:

No, I'm not interested. I come over for the scenery, this is enough. This place has nothing to do with me. (No. 9 visitor)

没兴趣。我看看风景就够了。这里跟我也没什么关系 (9 号访客)

4.5.2 Expected duration

Most visitors hope that volunteer activities can last for two to three weeks if allowed. Three parents expressed their wish to participate in short-term activities, about 6 to 8 hours. There are also tourists who expressed their wish to participate in long-term activities of about six months. This suggests it might be helpful to provide a range of experiences to meet the needs of different participants when volunteer activities are considered.

4.5.3 Expecting feedback

This interview used tree planting as an example to ask visitors how they expect feedback. Six respondents mentioned that they would like to be notified of the changes in vegetation after volunteer activities in the form of mail or postcards:

Indeed, I think it could be one or two photos a year. This is the simplest form. Or something like WeChat friends circle or QQ [a popular Chinese communication messenger], which can generate a history or a timeline. Several photos in each season would be better. (No. 17, visitor)

肯定会，我觉得类似于一年有一两次照片啊，这是最简单的形式，微信朋友圈或者qq那种，能生成一个历史或者时间轴那种，比如游客跟它的合影啊，一年四季每个季节有几张照片啊。（17号访客）

Some visitors said that if they participate in planting trees, they would like to come back to see the changes here.

This is not bad, or I can come back to see it! (No. 6 visitor)

回来看看也不错，我想回来看看！（6号访客）

Photo, it is best to have a photo each year. Or I can come back again to have a look each year. (No. 3, visitor)

照片，最好每年能有照片，或者我可以回来看看。（3号访客）

Two tourists said that they would like to come back even if they participate in other volunteer activities like rubbish cleaning. It seems that volunteer activities allow visitors to establish some kind of connection with the place.

I'll back if I have the chance. Other activities don't matter, if I like it, I will come back. (No. 16, visitor)

有机会我会再回来。其他活动也没关系，如果我喜欢这里就是会回来呀。（16号访客）

There are also tourists who don't care about the impact of their volunteer behaviour on the local area but pay more attention to the personal promotion and interaction with other volunteers:

If we take tree planting as an example, what kind of soil moisture can be used to plant a more suitable tree, and there is also the interaction between the people planting trees and other people. I pay more attention to this aspect. (No. 5, visitor)

如果以种树为例，怎样的土壤湿度可以种比较适合的树呀呀，还有就是借由种树跟其他种树人的互动呀，我比较重视这方面。（5号访客）

This chapter summarizes the interview content and classifies the participants' different views and situations on language and travel experience, travel motivation, information sources and attitude on volunteer activities. Further analysis will be conducted in the next chapter.

Chapter 5

Discussion and Opportunity

5.1 Key findings of interviews

5.1.1 Current situation and significance of the influence of language

One of the surprise findings in interviews was that currently tourists' English language proficiency was seemed to be one of the most significant influence factors on the extent of tourists' understanding of the site and their information resources selection. In general, the higher the level of English proficiency and the more information sources tourists can choose, the deeper they can understand and recognise the place and people.

The current tourists' extent of understanding of the site

Although almost all the tourists in interviews said they did not know much about the site, generally speaking, the extent of tourists' understanding of places still showed apparent differences in different English language proficiency. Only three visitors were able to clearly state some knowledge of New Zealand's culture, history or environment, and all three were proficient users of English. Furthermore, most of the fluent English-speaking tourists encountered in interviews have stronger environmental sensitivity and a higher level of environmental knowledge. It suggests that high proficiency in English is beneficial to the accumulation of tourists' environmental knowledge. This may be because they can freely choose a suitable and intuitive way to understand the place and people, according to their own needs and without being limited by language ability. Excellent reading skills enable them to obtain systematic explanations from exhibitions or tourist information boards. Direct communication with local people allows them to have a deeper understanding of the site. By understanding the place and people, and through association and comparison with their previous travel experience, they are more likely to reflect and think about the future of the place instead of simply appreciating the place's present:

If you say the glaciers, those in Argentina are even more surprising. They are quieter, and no mud can be seen on the top. It is the whole glacier that you can still see it is blue. It is a pity that there are not enough snow and glaciers here. The mud has already rushed over the glaciers. It shows only a little blue. This is a pity....I told them [his family and friends] to hurry up, come and see it. Maybe after ten years, you can't see it anymore. (No.7, tourist)

如果说冰川来讲的话，阿根廷那个会更震撼。因为他会更静谧，而且上边不会有这些泥给覆盖住。就是整个那冰川你还是可以看得到是蓝色的。这边比较可惜的是这边的冰川覆盖不够，那些泥已经冲到冰川

上面了，看到的只是那一点点的蓝色。这就比较可惜。...我跟他们说快点过来看啊，再过十年就看不到了可能。(7 号被采访者，游客)

It is currently difficult for tourists with basic English communication skills to understand the site in depth. Although most of them had the desire to explore the local culture and environment, English language proficiency had limited them. So they were more inclined to read Chinese travel notes in advance to actively understand the relevant information of the destination. The worse their language proficiency was, the more they relied on travel notes in Chinese and detailed plans in advance, because detailed plans can allow them to avoid in-depth communication with local people. Another finding is that they rely more on readable materials than on verbal communication, especially when the topic involves a professional topic. This could be explained by the fact that most Chinese have excellent English reading skills and weak English listening and speaking skills. Compared with oral communication in English, reading English materials are more convenient for them to understand and obtain information with the assistance of dictionaries. Even so, there are still visitors who say that language problems prevent them from understanding the content on the visitors' information board:

Actually, we'll take a look at it [information board], but we may only can get 50% of the information at the most. It's still a matter of language. (No.17, tourist)

其实我们会看一下(信息牌)，但是我们可能只能 get 到 50% 的信息，还是语言的问题。(17 号被采访者，游客)

Due to the language barrier, visitors who do not speak English can hardly get information from the site without others' help, let alone further explore the local area or develop any connections or attachments with the place. Moreover, interviews showed that non-English speaking tourists were more likely to lack the initiative to explore the place and talk with people. This tourist didn't read any travel notes or search online before departure, and she was not even involved in the planning of travel; travel is only relaxing and sightseeing for her. Information collection and travel planning are all handed over to her children as preparatory work for the trip. Although there is only one such tourist in the interview, she is representative of a group of elderly people who travel with their children.

Degree of dependence on different sources of information

Tourists' English language proficiency could influence their choice of how to access information, which in turn affects the accumulation of environmental knowledge. Three types of tourists have significant differences in the degree of dependence on different sources of information. Table 5.1 shows the ranking of the frequency of various sources of information mentioned by each type of visitor in the interview. It can be seen from the table that tourists with high English proficiency prefer

communicating with people directly, followed by reading sources. Tourists with general English proficiency tend to focus on resources in Chinese, followed by reading sources in English and direct communication with people. The primary source of information for visitors who do not speak English at all is their family, friends or tour guides.

Table 5.1 Current information resources rankings in order of importance

Tourists with advanced English	Tourists with elementary English	Tourists with no English
Living with locals/ Friends	Travel notes (in Chinese)	Friends/family
Information board	Search online	Tour guide
Search online/ Visitor Centre/ Hotel reception	Information board	
	Booklet	
	Visitor Centre/ Hotel reception	
	Friends	
	Living with locals	
	Tour guide	

A further novel finding is that the tourists with elementary English have a significant difference between the current and the favourite way of finding information, but there is no significant difference in that of the other two types of tourists. Table 5.2 shows the most popular way for visitors to obtain information. Nine out of 14 visitors with elementary English looked forward to the involvement of new technologies such as QR codes, and mobile apps to alleviate the impact of language on the experience of the tour. Living with the local people was hardly mentioned by tourists with elementary English at present, but ranked second in the tourists expect information source. Moreover, travel notes that tourists relied on most is not the way tourists want to learn. This reflects the fact that the tourists with elementary English are limited by their language ability in accessing information and the way they experience the site.

Additionally, in the face of substantial English explanations, most tourists may give up reading. This is because, even with good English reading skills, it still takes a lot of time and energy, which runs counter to the motivation of tourists to relax. So, solving their language problems will greatly enhance Chinese tourists' understanding of the site and their visit experience.

Visitors made their suggestions on how to alleviate the problems brought about by the language. Some tourists expressed expectations for new technology applications in the interview, such as the application of mobile apps and QR code. The new technology can help visitors overcome language problems through mobile phones without creating too many artefacts, maximising the original sense

Table 5.2 Information resources rankings in order of preference

Tourists with advanced English	Tourists with elementary English	Tourists with no English
Living with locals	Apps/QR Code	Friends/family
Apps/QR Code/ Search online/ travel notes/ Booklet/ Visitor Centre/ Hotel reception/ Information board/Tour guide	Living with locals/ Search online	Tour guide
	Travel notes/ Booklet/ Visitor Centre/ Hotel reception/ Information board/ Tour guide	

of New Zealand's natural scenery. QR codes can also stimulate tourists' curiosity and attract tourists' interest. One respondent suggested that:

... Or a QR code can be swept to have a detailed introduction, Chinese-English translation of that, the National Palace Museum is like this, each scenic spot in the Palace Museum has a QR code, you can get the text and video introduction of the scenic spot via a sweep. This is the same case with the Imperial Palace in Taipei. I think it's very clear. But New Zealand network is not good, I'm afraid I can't open it.

Q: if we design some kind of cell phone apps, you can download it to the phone beforehand, will it be more convenient?

A: That would be great. QR code and mobile apps with GPRS are all very good. We now use RV apps which can locate when we open it and tell us what's going on around us. It's kind of like a tourist Centre. (No.13 tourist)

....或者有个二维码就可以一扫就有详细介绍，中英文翻译那种，国内故宫就这样，故宫每个景点有个二维码，一扫就行了。台北故宫都是这样。就是有二维码你一扫就有视频和文字介绍，这是什么东西，我觉得特别清楚。但新西兰网不好，我怕打不开。

Q: 如果我们设计手机 apps, 事先下载到手机, 这样会不会比较方便点。

A: 可以可以。二维码和手机定位这种都很好。我们用那个房车的 apps 就是打开后定位, 就告诉我们周围有什么玩的, 有点像游客中心的感觉。(13 号被采访者, 游客)

In addition, visitors have some misunderstandings about the Aoraki/Mount Cook National Park Visitor Centre; this is a combination of i-SITE and museum, but most visitors think it is a general i-SITE. Many of the visitors did not visit there because i-SITE was not an attractive place, especially when the travel schedule is fixed. This means that if the Aoraki/Mount Cook National Park Visitor Centre were divided into an i-SITE and Aoraki/Mount Cook National Park Museum, making the name and role

clearer, it may help reduce this misunderstanding and increase the number of Chinese tourists visiting the Visitor Centre.

5.1.2 Place attachment and immigrants

Unlike in previous research, the interview results indicated that the role of place attachment in promoting ERB may not apply to Chinese tourists in a natural context but is more applicable to new immigrants. The study found that it is difficult for Asian tourists to develop place attachment in national parks during the tour. Although many tourists expressed their wish in the interview to have the opportunity to visit again, most of them only showed a certain degree of functional attachment (revisit with family or friends for scenery seeing) rather than emotional attachment. Ramkissoon et al. (2013) mentioned that functional attachment has a negative effect on high-effort ERB intentions and has no significant effect on low-effort ERB. It can be said that Chinese tourists can hardly form effective place attachment with Aoraki/Mount Cook, or that the slight functional attachment is not strong enough to effectively promote tourists' ERB. This may partly explain the low involvement rate of Asian tourists in conservation activity.

The pattern of immigrants, however, is entirely different. Two immigrants were involved in the interview, including one new immigrant and one second-generation immigrant. When talking about Aoraki/Mount Cook, the new immigrant clearly expressed her excitement when she found that there was snow in the Aoraki/Mount Cook, like in her hometown:

I used to live in Jiangxi, from my childhood to middle age. And my hometown has always had snow. I went to Haikou at the age of 44. Later, I came to New Zealand; then I never saw snow again. I haven't seen snow in 29 years; I really want to look at snow, touch it. ... Yes, snow is one of them (a connection with hometown) because my hometown is a city with four distinctive/different seasons. (No. 20, immigrant)

因为我原来生活在江西嘛，从小到中年，家乡一直都有雪。后来我 44 岁去了海口，后来又来了新西兰，就再没见过雪了。我 29 年没有见过雪，就很想见到雪，触摸一下。... 对的，雪是其中的一种（和故乡之间的一种联系）。因为故乡是四季分明的。（20 号受访者，移民）

Associating with other glaciers she had visited before, she expressed apparent concern about the degradation of glaciers in Aoraki/Mount Cook. She clearly showed her attachment to Aoraki/Mount Cook and her strong desire to participate in volunteer conservation activities:

I've been to glaciers before. Wow, it retreats four metres each year, only a small area left. I think that's because of global warming. It is so upset that we may not see glaciers in the future. I want to volunteer here! And I'm retired, and I have more flexible time. (No. 20, immigrant)

我之前去的冰川，哇，每年退后四米，缩的一点点大了。我想这就是因为全球气候变暖心里很难受，以后可能就看不到冰川了。...我愿意在这做志愿者！，而且我退休了，时间也比较宽松。(20 号受访者，移民)

Aoraki/Mount Cook's strong personal significance to her suggests that new immigrants have the potential to establish emotional ties with the scenic spot when they find elements associated with their hometown, even during their first visit. When a particular place involves new immigrants' attachment to their homeland and integration of their new identity, a long history of repeated visits may not be necessary for the development of emotional dependence to the place.

The second-generation immigrant was more like an ordinary tourist with high environmental awareness, but she did not express more apparent emotional dependence. Speculation can be made that this might be because second-generation immigrants have not experienced a dramatic change in their identity and culture in a short period and will not pay particular attention to look for things linking them and their host country like new immigrants do. Alternatively, it could merely mean that Aoraki/Mount Cook did not resonate with this second-generation immigrant.

The limitations are becoming clear in this section that only one new immigrant and one second-generation immigrant were interviewed, and the results could not represent all immigrants. Further research is needed to confirm the results. Moreover, elements that trigger personal meaning and emotional dependence vary from person to person. Place attachment can be developed at a range of geographical levels (Williams et al., 1992). It will be important that future research investigates how to identify these trigger elements, and how to apply them to help new immigrants with their identity integration and development of emotional attachment.

5.1.3 The role of the tour guide

Tour guides have a crucial impact on the experiences of tour groups. Most tour group tourists will ignore other ways of obtaining information and rely solely on tour guides, especially the ones who can't speak English at all. The comparison of the interviews of the two tour guides can be a good illustration for this point.

First, the guide's personal respect for the local environment and culture will affect the attitude of the tourists. As the tour guide B said, "as long as they (tourists) approves you, they will also give their approval for what you say." Through the guidance of tour guides, tourists who independently explore interesting information before departure have a better tourism experience. Also, tourists are more likely to think further about environmental issues with an actively guided group when they have direct experience during the trip. For example, visitors will be much deeply impressed by the changing position of the glaciers that have been seen directly in the scenic area than by the sentence

"glaciers are shrinking every year" they read in books. Visitors are also more likely to think more deeply, about how we should stop the degradation of glaciers, for example.

Second, the working attitude of tour guides also has a great influence. When the number in a tour group is large, it is difficult for tour guides to ensure that all tourists get sufficient explanation. Guide A said he only gave a unified explanation of the scenic spots to the group, refusing to answer individual questions raised by tourists when the group is large. This kind of attitude can hardly arouse tourists' interest in the further understanding of the area, and may even have a negative effect, stifling tourists' desire for further understanding. It is almost impossible for tourists to establish an emotional connection with the scenic spot when the tourists know the scenic spot only on the level of "beautiful scenery".

Also, most of the visitor's itineraries had been arranged before arriving in New Zealand and so it is necessary to guide visitors to learn more about New Zealand's environment and culture before their arrival, encourage visitors to visit the exhibition, read information boards, reserve time to experience environmental activities, and pay attention to the impact of their behaviour on the environment during the tour. Visitors are encouraged to write this experience into their travel notes in order to give reference to other visitors in the future. The study also finds that the guide's incorporation of Chinese culture into the commentary helps Chinese tourists to establish connections with the park and understand the local culture.

In the interview, both tour guides mentioned that the current training they received was more inclined to emergency handling and scheduling. This means that there is an opportunity to strengthen the understanding and respect of individual tour guides for scenic spots, and encourage them to interpret scenic spots in conjunction with their own culture.

5.1.4 Tourists and volunteer conservation activity

In line with previous studies, work is the most important reason preventing visitors from participating in environmental activities. However, the study found that a considerable number of tourists can travel for several weeks to two months each year. This suggests that these tourists do in fact have free time they are willing to spend in environmental activities; they still have the potential to participate in environmental activities and become long-term volunteers.

The study also confirms that the support of family and friends is critical to the participation of visitors in environmental activities. Some tourists expressed their reluctance to participate in environmental activities unless they are accompanied by family members or friends, especially when it is suitable for children. Chinese parents have shown great interest in environmental protection activities in which their children can participate. This is consistent with the tendency, described in existing literature, to

participate in volunteer activities in a collective form. Chinese parents have shown great interest in the environmental activities that children can participate in. They believe that engaging children in environmental activities in the tourism process will help children learn about environmental knowledge and have special significance for their children's growth. Subsequent research can be about how to enrich the tourist experience through short-term experiential volunteer activities and guide them to try long-term volunteer environmental activities.

A range of motivations of tourists to participate in volunteer activities can be seen in the interview, such as try volunteer activities, enrich the experience of children, have more interaction with others in the activities, or gain more knowledge, or help with the local environment. The feedback they are looking for varies from the evidence of local change (photos, data) to influence others (increased number of volunteers), souvenirs (postcards). In the interview, many tourists expressed their desire to revisit after participating in volunteer activities and check the impact of their activities on the local area as follow-up feedback. We speculate that involving in conservation activity can help visitors deepen their visit experience and develop place attachment with the national park. At the same time, the environmental behaviour of tourists is also affected by their professional knowledge, language ability, time, and expenses. How to design different volunteer environmental activities to meet the needs of different visitors, so that volunteers to obtain a sense of accomplishment and satisfaction, requires further research.

The results confirm that this a good choice for developing experiential short-term environmental activities in the national park. Almost all the visitors in the interview expressed intention for conservation activities. However, temporary participation in time-consuming environmental activities can disrupt their schedules. Considering the scheduled hotel and time restrictions, they are unlikely to temporarily change their itinerary in order to participate in the event. The experiential volunteer environment activities provide visitors with an in-depth experience without changing the traveller's itinerary. Three visitors in the interview have clearly expressed their wish to participate in short-term experiential volunteer activities. Moreover, according to the study of Ramkissoon et al. (2013) and Spillover effect in psychology, in the process of visitors experiencing low-effort behaviours, visitors are encouraged to try high-effort behaviours, and we have the chance to turn tourists into volunteers.

5.1.5 Culture gap in South Island

Another finding is when asked about the importance of culture value of Aoraki/Mount Cook, most tourists in interview identified Aoraki/Mount Cook as a nature-based recreational park without any cultural value. They regarded New Zealand culture as Māori culture, represented by Rotorua Māori Village, North Island. For them, it seems South Island tourism is mainly based on natural scenery and

is a blank of cultural value. This may explain why most tourists come for the scenery in South Island but have no awareness of exploring the local culture. One tourist summed this up:

Culture is the Māori culture, and we are all very interested in it. For example, we went to the Māori village before, and we are still very interested in learning more about these places. But there is no [cultural value] here. (No.7, tourist)

文化就是毛利族的这个文化，都是挺有兴趣的。就比如之前去那个毛利村嘛，这些地方的话我们还是很有兴趣去了解的。但是在这边有没有（文化元素）。(7 号被采访者，游客)

On the other hand, one visitor expressed her interest in New Zealand's environmental protection measures in the interview:

When I come, I was surprised by the excellent job New Zealanders have done in protecting their natural environment. As for what they did and what efforts they made, we only saw the results but not the process. We actually didn't see much about this process. If I have the opportunity, I'd like to go and find out more, but most of the time I can only find an introduction in English about the attractions. So now we may just have the feeling about the result of this, but there is still a lack of channels if you want to understand the process.... including the habits of the residents, such as sorting garbage, recycling, I think, if we can do like this in our country it should be good. (No.17, tourist)

来了之后自己会感叹新西兰人对他们这边的自然环境的保护做得很好，很到位。至于说他们怎么做的，付出了哪些努力，我们只看到了结果，我们其实对这个过程看到的并不多。如果有机会的话可以去了解一下，但是大部分时间看到的时候经常都是英文的介绍，关于景点的，所以我们可能只是对于这种结果的感受，想去了解的话现在还是少一些这种渠道。对对，包括到了这边之后他们对垃圾的分类啊，包括一些居民的习惯，分类处理垃圾啊，循环利用啊这些觉得，如果我们如果可以做到的话应该也挺好的。(17 号被采访者，游客)

This kind of surprise of the well-protected environment and the curiosity of visitors to the protection methods may provide us with an opportunity to promote this conservation culture of New Zealand as a representative culture of South Island. It can publicise and helps visitors understand New Zealand's conservation values, attract tourists' attention to environmental issues, and fill the cultural gaps in the South Island.

5.2 Modifications of the former conceptual framework

This study examines the previous conceptual framework (see Figure 5.1) which has been improved to a developed conceptual framework (see Figure 5.2). Two improvements has been made based on the above findings and discussion.

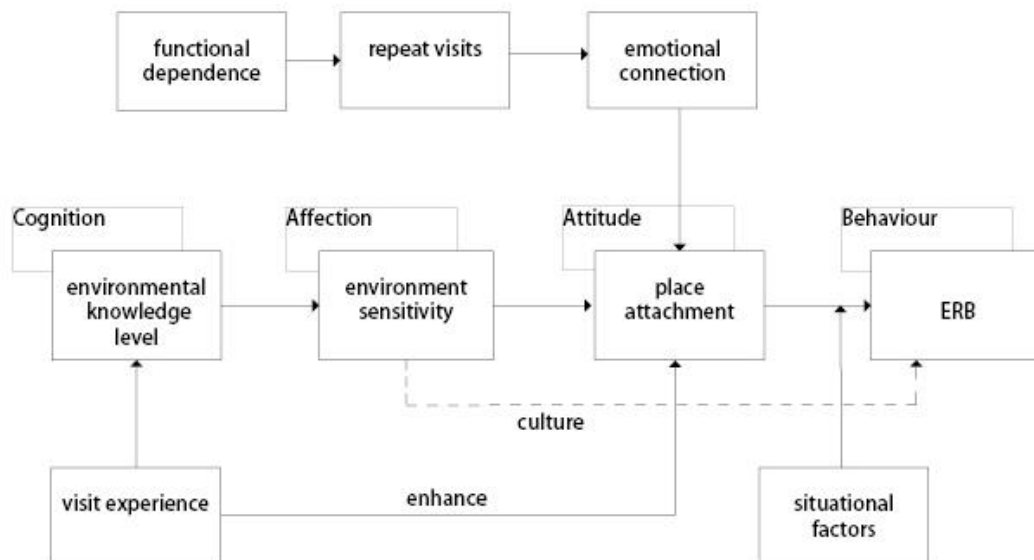


Figure 5.1 A conceptual framework depicting relationships between influencing factors of ERB (a duplicate of Figure 2.2)

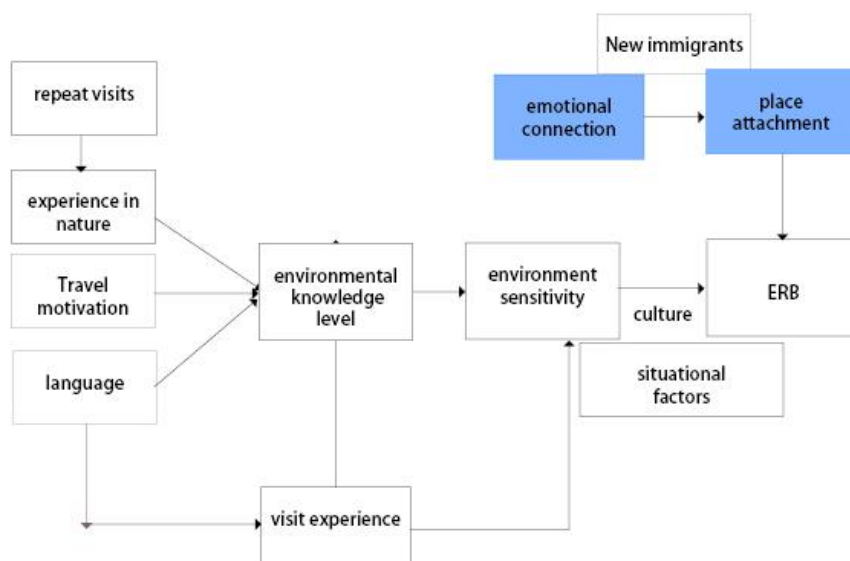


Figure 5.2 The developed conceptual framework based on research findings

(The shaded boxes apply to new immigrants, and the other boxes apply to all visitors.)

5.2.1 The role of environmental knowledge level


Overall, the findings of this study support the previous conceptual framework. Generally speaking, tourists with more environmental knowledge and more nature-based tourism experience have higher environmental sensitivity, which is consistent with both the previous conceptual framework

and research of Cheng and Wu (2015) and Lee et al. (2013). They showed more obvious concern about environmental degradation in the interview and also expressed more positive willingness to participate in environmental protection activities within their capabilities. This has been represented in Figure 5.3



Figure 5.3 The role of environmental knowledge level

5.2.2 Separation of place attachment

However, no evidence is found in this study that environmental sensitivity has a direct impact on place attachment. Moreover, as the discussion above suggests (section 5.1.2), place attachment may have a stronger influence for new immigrants than Chinese tourists in a natural context on promoting ERB. Most Chinese tourists can only form a certain degree of functional attachment at the most, which is not enough to promote their ERB. But immigrants may develop an emotional attachment and are more likely to participate in conservation activities. Future research is needed to examine the association between environmental sensitivity and place attachment of tourists. As a result, in this study, the link between environmental sensitivity and place attachment will be removed. The box of place attachment has been moved out separately in the framework. 

Highly environmentally sensitive tourists tend to be more willing to participate in or experience conservation activities. This suggests that both environmental sensitivity and place attachment may have a positive effect on ERB, but there may be no causal relationship between the two factors. So a new link between environmental sensitivity and ERB are built in the new conceptual framework. This modification has been showed in Figure 5.4.

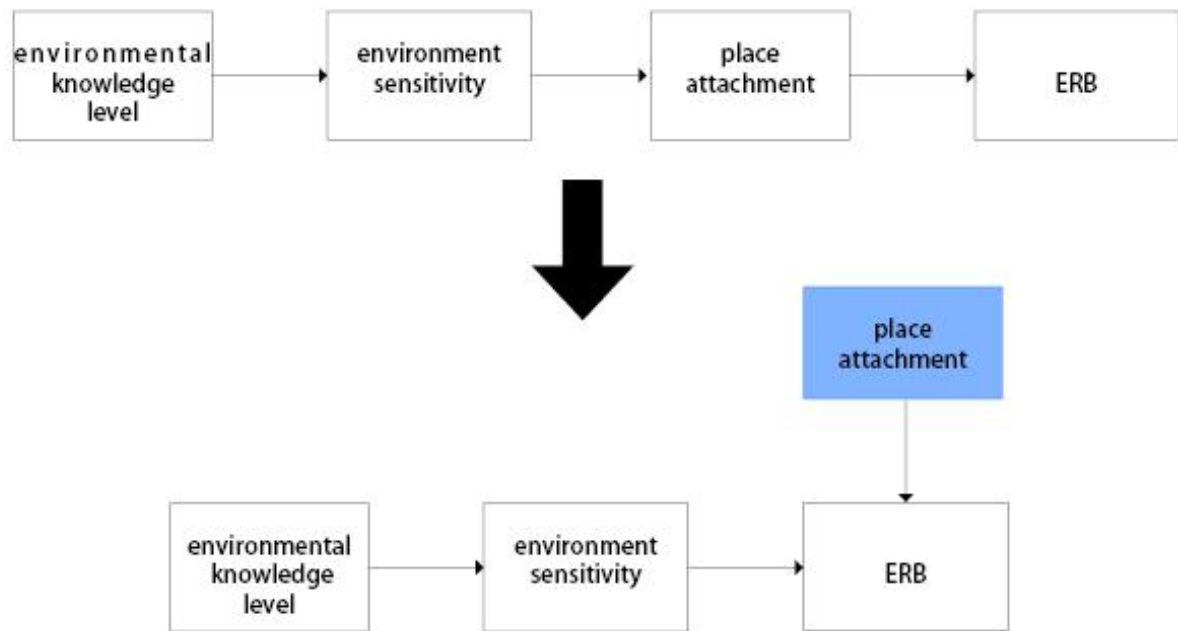


Figure 5.4 Modification of framework

5.2.3 Three highlighted influence factors

Three new elements that affect the accumulation of tourist knowledge are identified. In addition to the language that have been discussed in detail, there are also experience in nature and travel motivation

Repeated visits and experience in nature

Although a large number of literature reviews point out that long-term repeated visits are a necessary condition for place attachment (Bricker & Kerstetter, 2000), the study shows that it is difficult for international tourists to develop place attachment to scenic spots through repeated visits in a national park context. In other words, the frequency and history of repeated visits by international tourists can hardly be sufficient to build place attachment, mainly when their knowledge and understanding of scenic spots are only limited to the degree of beautiful scenery. However, repeated visits do provide us with the opportunity to help visitors gain a deeper understanding of the local culture and environment, and to accumulate their knowledge and increase environmental sensitivity. The most common reason for visitors to repeat visits is to accompany family members or friends, and secondly to make up for the lack of time during the last visit or repeat the experience of beautiful scenery. This may indicate that encouraging visitors to share their experiences with family and friends may increase the chances of repeated visits of tourists.

Travel motivation

Tourists' travel motivations are roughly divided into three categories: watching the scenery, further understanding of the site and accompany others. Among them, enquirer has the strongest motivation to understand local culture and environment. They will take the initiative to go to the museum or live with the locals for a while, consciously looking for and understanding the local culture. A companion is often a repeat visitor, who translates sites for others based on their understanding. Their role is similar to a tour guide and is crucial to the travel experience of other people. Although knowing more about the local area is dispensable for them, most of the scenery-watchers would not refuse the opportunity to explore more about this during the trip, as long as the information is obtained conveniently and straightforwardly.

Travel motivation and language level may also be related. In the interview, a total of four people clearly stated that they were not interested in exploring the local culture and environment. These four are all English primary users or do not speak English at all. Speculate could be made that this might be due to if they explore the local culture and environment, because of the language barrier, they need to make great efforts, thus deviating from their original intention to relax through tourism.

Chapter 6

Conclusion

This dissertation identifies a number of key challenges that need to be addressed, so Chinese tourists can better understand New Zealand's conservation-based values in ways that could encourage them to participate in environmental activities in New Zealand. Because of the impact of the growing number of Chinese tourists on New Zealand's environment and the shortage of workforce in New Zealand's protected areas, it is increasingly important to improve the understanding and understanding of New Zealand's culture and environment among Chinese tourists. This dissertation aims to examine three main objectives:

- 1) Tourists' current understanding of New Zealand's environment, culture, and conservation-based values and the influence factors
- 2) Factors hindering tourists' understanding of key values
- 3) Consider the forms of tourist participation in New Zealand's conservation mission

Most Chinese tourists interviewed as part of this research do not have a deep understanding of New Zealand's environment, culture, and conservation-based values. Broadly translated the findings of this research indicate that it is challenging to connect New Zealand's conservation-based values and Chinese tourists, both in terms of language barriers and delivery methods based on this survey.

Language is the key hindering factor for engaging Chinese tourists. It links with both their accumulation of environmental knowledge and the understanding of indigenous conservation-based values, thus affecting their willingness to participate in environmental conservation activities. Since English is currently the official language of Aoraki/Mount Cook National Park, English proficiency mainly affects visitors by affecting the way visitors' access information and extent of understanding the information. In general, the higher their English proficiency, the easier it is for visitors to have a deep understanding of the place and people.

Chinese tourists with different English proficiency rely mainly on different ways of obtaining information, which also affects their understanding of New Zealand. Tourists with high English proficiency mainly acquire information through direct and detailed discussions with local people. Compared with other tourists, they find it easier to understand New Zealand in depth. Due to the weak English listening and speaking skills, tourists with elementary English are more dependent on Chinese travel notes and generally to avoid face-to-face communication with local people. Even with

reading materials in English, it is still difficult for visitors to understand the full meaning. Tourists who cannot speak English at all rely on translations from family members or friends. Their understanding is based on the understanding of others, and they hardly develop their own understanding.

The tourists in tour group mainly learn about a place based on the understanding of the tour guide, so the understanding of the tour guide has a significant impact on the group visitors. The two tour guides in the interview mentioned that the tour guide training pays more attention to the itinerary and emergency response. This study suggests tour guide training could be more improved in understanding and respecting local customs and culture.

The study also found that there are significant differences between the source of information that tourists are currently most dependent on and one that they think is the best. Although limited by English proficiency, it relies mainly on Chinese travel notes at present, tourists with elementary English prefer to obtain information in a more direct and detailed way, such as communicating with local people or Chinese interpretation based on QR code.

Moreover, while other studies have reported place attachment can benefit people's intention of ERB, in this study, it was found that place attachment has only limited impact on Chinese tourists, because they did not have enough time to develop emotional attachment. However, the new immigrant in the interview suggests new immigrants have the potential to build emotional connection even in one single visit when they find any linkage between this place and their homeland. However, only one new immigrant participated in the interview, so any conclusions drawn needs further study and confirmation.

Despite these significant challenges, this study identifies opportunities for Chinese tourists to learn more about New Zealand conservation-based values and participate in conservation activities in New Zealand.

In the interview, some tourists proposed the idea of overcoming language barriers: providing visitors with a commentary or video commentary based on the native language of the visitor through a mobile application or QR code scanning. This method will require a large amount of manpower, funds for translation, video recording, facility construction, etc., but the benefits it brings are also evident: deepening the understanding of New Zealand will significantly promote tourism and environmental protection in New Zealand.

At present, Chinese tourists are not highly involved in conservation activities in New Zealand, but interviews found that engaging volunteer activities with family and friends are attractive for some Chinese tourists. Also, some tourists are eager to have the opportunity to try volunteer activities but

suffer from time constraints. This suggests that offering experiential short-term volunteer activities based on a range of experiences and encouraging tourists to try with family and friends could be considered.

Third, most tourists consider New Zealand's South Island tourism is mainly based on natural landscapes and has negligible cultural guidelines. One visitor said that there is currently no way to learn more about New Zealand's environmental protection measures. This may indicate that more tourists are eager to learn about New Zealand's conservation-based values and activities. There may be an opportunity to promote New Zealand's conservation-based values and conservation measures as a cultural theme in the South Island. This can not only fill the gaps in the cultural theme of the South Island, but also attract tourists' attention to cultural values.

Park designers could consider ways to convey New Zealand's environmental protection concepts to tourists in non-verbal ways, and show more intuitive signs of ecological degradation to tourists, to arouse their further thinking. For the park manager, the function and name of Aoraki/Mount Cook National Park Visitor Centre could be more clearly correspond. Promoting the exhibition as a scenic spot to tourists may increase the usage rate of tourist centres. From the perspective of Tourism Management in New Zealand, the training of tour guides can improve on encouraging tour guides to integrate their own culture with the site and develop and share their understanding of the site with their group. This may be conducive to the establishment of emotional connections between tourists and place, as well as to the protection of New Zealand's fragile environment under the pressure of the rapid growth of the number of tourists.

Research limitations and future research

There are several limitations to this study. The first is that a larger sample size is needed. Due to the constituent of a dissertation-scale level of research, only 25 participants involved in the interview. Only two of them were immigrants (including one new immigrant and one second-generation immigrant), and the sample lacked tourists in the 41-50 age group. Also, the data lacks seasonal span. All samples were collected from August to October, not a main tourist season. Future studies should aim to replicate results with a larger sample size and a broader representative sample.

The second limitation needing to be considered is all the data is self-reported data, people may overstate their environmental concern and volunteer intention to meet social desirability. Some techniques have been adopted to ensure that the interviewees can answer interview questions truthfully in this study. During the interview, the interviewees were told that all the questions had nothing to do with right or wrong, and any ideas and answers were acceptable about their experiences and feelings in travelling. At the beginning of the interview, the topic did not involve environmental awareness or volunteer intention, which can easily trigger social desirability bias.

The third limitation concerns cultural bias. This study focused on Chinese tourists, including mainland China and Hong Kong, Macao and Taiwan. But because of the strong influence of Chinese culture on other Asian countries, the results of this study could have the potential to extend to other Asian tourists. Future surveys are necessary to verify that the various conclusions drawn from this study are applicable to visitors from other Asian countries. Future research should also further explore the differences between Chinese tourists and other Asian tourists.

Because the number of immigrants in this sample is too small in this study, future studies could fruitfully explore this issue further by investigating the association between new immigrants' identity integration process and protected areas and identify ways to enhance these linkages in order to encourage new immigrants to be involved in the conservation mission in New Zealand.

This research initially explored the possibility of Chinese tourists participating in environmental protection activities in New Zealand. And future research can further explore this issue through volunteer tourism. Volunteer tourism is a form of tourism offered by a tour operator. Tourists can combine their vacation with optional volunteer components which may involve in helping the poor in society, restoring certain environments or studies on social or environmental aspects (Brown, 2005; Wearing, 2001). More research could investigate how to attract more Chinese tourists to participate in environmental activities in the form of volunteer tourism, especially after a short-term experience of volunteer activities.

Finally, future studies also could investigate non-verbal information delivery methods in national parks. This is very much the key component in future attempts to overcome language barriers. Future research should also further identify environmental volunteer activities that would be suitable for short-term participation by tourists, especially children.

To sum up, there are significant challenges in conveying New Zealand values to Chinese tourists, both in terms of the methods used and language barriers. Nevertheless, Chinese tourists are still interested in experiencing conservation volunteer activities in New Zealand. With the application of new technology in the future and the improvement of Chinese tourists' English language proficiency, it will be easier for Chinese tourists to understand New Zealand and this situation will be improved. There will be a chance for Chinese tourists to participate more in conservation activities in New Zealand.

Appendix A

Interview research information sheet

Lincoln University

Environment, Society and Design

Research Information Sheet

Introduction and invitation

I would like to invite you to participate in a project entitled “Identifying ways of connecting Chinese audiences to the conservation-based values of Aotearoa/New Zealand”. The aim of this research is to analyse the existing context for Chinese participation, and to undertake a design response that explores how we could better encourage Chinese audiences to join in Aotearoa’s conservation mission and values.

Your participation in this project will involve an interview mainly in regard to the experience and feelings of Chinese visitors in New Zealand's national parks. This interview is expected to take 10–20 minutes. This survey will not sell anything to you and the data obtained will only be used for research purposes. The research report will not include any personally identifiable information. All relevant data will be stored on an encrypted computer and used only by researchers. If you allow it, I will make a recording of our interview. The recordings are used only for the summary of the content of the later period of the interviews, and some of the conversation will be compiled into text for research. Any information you contribute to this study will not lead to you being identified in any subsequent components of the study by the researcher.

Participation in this study is voluntary. You may withdraw at any time during the study, or decline to be involved in any part of the discussion or research. You may ask to view any notes compiled by the researcher during the study. Any such notes and digital recording will be destroyed after the research instrument has been finalised.

I am undertaking this research as part of my studies towards a Master of Landscape Architecture. My supervisor for this research is Mick Abbott. This project has been reviewed and approved by the Lincoln University Human Ethics Committee. If you have any queries or concerns about your participation in the project, please feel free to contact me or my supervisors. We will be happy to address any questions you might have regarding this research. Our contact details are as follows:

Researcher: Bin Zheng, Lincoln University
Bin.Zheng@lincolnuni.ac.nz

Ph 02108130152

My supervisor: Mick Abbott, Associate Professor of Landscape Architecture, Lincoln University

Mick.Abbott@lincoln.ac.nz

Ph 034230469

林肯大学研究信息表

我诚挚邀请您参与一项研究项目，项目题为“对如何更好的使外国友人参与新西兰环境保护的方法的初步探索”。这项研究的目的在于了解和分析目前中国游客对新西兰国家公园的感受和体验，并探讨如何通过园林设计更好的鼓励国际友人加入新西兰环境保护的使命和价值观中。

您将通过接受采访参与此项目，采访内容主要是关于中国游客在新西兰国家公园的体验和感受。这次访谈预计需要占用您 10-20 分钟。调查所获取的数据仅用于研究目的。研究报告中不会包括任何个人身份信息，所有相关数据将被保存在加密的电脑中，仅供研究人员使用。如果您允许，我将对我们的采访过程进行录音。这些录音仅用于总结访谈后期的内容摘要，部分谈话内容可能编录为文本供研究。您为本研究提供的任何信息都不会导致您的信息泄露。

参与这项研究是自愿的。您可以在研究期间随时退出，或拒绝参与讨论或研究的任何部分。研究期间您有权要求查看研究人员编写的任何说明。研究完成后，所有相关的笔记和数字录音都将被销毁。

这项研究将作为我在林肯大学风景园林硕士课程研究的一部分。我的这项研究的导师是林肯大学景观建筑系副教授 **Mick Abbott**。该项目已经获得林肯大学人类道德委员会的审查和批准。如果您对参与该项目有任何疑问或疑虑，请随时与我或我的导师联系。我们很乐意为您解答有关此研究的任何问题。我们的联系方式如下：

研究员：林肯大学 郑彬

Bin.Zheng@lincoln.ac.nz

Ph 02108130152

我的主管：林肯大学景观建筑系副教授 **Mick Abbott**

Mick.Abbott@lincoln.ac.nz

Ph 034230469

Appendix B

Interview consent form

Consent Form

Name of Project: *Identifying ways connecting Chinese audiences to the conservation-based value of Aotearoa*

I have read and understood the description of the above-named project. On this basis I agree to participate in the project, and I consent to publication of the results of the project with the understanding that anonymity will be preserved. I understand also that I may withdraw from the project, including withdrawal of any information I have provided, up to *November 1st, 2018*.

- ☐ I consent to having an audio or video recording made of my interview.
- ☐ I do not consent to having an audio or video recording made of my interview, but agree to notes being made.

Name: _____

Signed: _____ Date: _____

同意书

项目名称：对如何更好的使外国友人参与新西兰环境保护的方法的初步探索

我已阅读并理解上述项目的描述。在此基础上，我同意参与该项目，并且我同意公布该项目的结果，并明白将保留匿名。我也理解我可以退出该项目，包括撤回我提供的任何信息，直至 2018 年 11 月 1 日。

- ☐ 我同意通过我的面试录制音频或视频。
- ☐ 我不同意通过我的面试录制音频或视频录像，但同意做出笔记。

姓名： _____

签名： _____ 日期： _____

Appendix C

Lincoln University Human Ethics Approval

11 May 2018

Application No: 2018- 13

Title: Identifying ways connecting international audiences to the conservation-based value of Aotearoa

Applicant: B Zheng

The Lincoln University Human Ethics Committee has reviewed the above noted application.
Thank you for your response to the questions which were forwarded to you on the Committee's behalf.

I am satisfied on the Committee's behalf that the issues of concern have been satisfactorily addressed. I am pleased to give final approval to your project.

Please note that this approval is valid for three years from today's date at which time you will need to reapply for renewal.

Once your field work has finished can you please advise the Human Ethics Secretary, Alison Hind, and confirm that you have complied with the terms of the ethical approval.

May I, on behalf of the Committee, wish you success in your research.

Yours sincerely



Grant Tavinor
Chair, Human Ethics Committee

PLEASE NOTE: The Human Ethics Committee has an audit process in place for applications. Please see 7.3 of the Human Ethics Committee Operating Procedures (ACHE) in the Lincoln University Policies and Procedures Manual for more information.

Appendix D

Interview Record of Several Interviewee

This appendix selects interview records from several representative interviewees, and all private information is hidden to protect the privacy of the interviewee.

D.1 Interview record of No.3 interviewee

Interview time: August 4th

Interview location: Hooker Valley

Interviewee information: 31-40 years old, female, a young mother with three children

Q: Is this your first come to Mount Cook?

I am here for the first time.

T: Did you read some tips before you came, travel notes, pictures, or information in advance?

No.

T: How did you choose here?

That's because I have friends here. He brought me here and he highly recommended here.

Q: Is there anything that makes you feels particularly pleasant, or surprised, it can be a good aspect or a bad one. Is there such a situation?

We saw the Milky Way last night. It was the first time I saw the Milky Way in my life, which surprised me.

Q: Have you been to other national parks before?

I have been a lot but I can't remember. I remember one national park in Philippines.

T: Why did the national park impress you? What do you like about it?

A: There is no favourite one, I think the planning there is not very good. After all, the country is lagging behind. But that sense of primitive, it is more primitive there. That's a very natural feeling.

Q: Which one do you prefer, Mount Cook or the Philippines national park?

It's definitely here because it's flatter, and then it is good for driving. And there are no snakes or worms, that kind of weird animal. It is safer and suitable for children. It's not rip-off here. I'm not happy with the guides in Philippines. The management there is not so good, not so developed.

Q: Are you interested in learning about some local cultures during the tour?

A: Yes, my friends know some.

T: Do you have to find some relevant information or....

A: Basically, I can get any information by Baidu (A search engine used by the Chinese, similar to Google) if I really want to know.

T: Did you Baidu this place before you come?

A: yes. Baidu. And if you go to a park, they all have a brief introduction to the park. We will read it during the trip.

T: that's to say, you went back to the visitor center and to read the material they provide there?

A: Yep

T: Do you feel they are helpful for you?

A: Yes, because I usually bring my children, I definitely want to know some local culture, history.

Q: Are you a student here?

A: I take a vacation here.

T: So how long are you planning to stay in New Zealand?

A: One or two months.

T: How long are you going to stay in Mount Cook?

A: one day. I came last night, stay here today, and leave tomorrow.

Q: If you have the opportunity to become a volunteer, you will stay longer, have more in-depth contact with the locals, and have more understanding of animals and plants. If you have such an opportunity, would you like to participate?

A: This will depend on time, what kind of time is it. That is, I have to bring my children, but they are still young, I don't necessarily have time to volunteer.

T: Do you mean that you still have this idea and want to participate?

A: Yes, the environment is good here.

Q: If you want to participate and can't participate, what is the biggest obstacle?

A: Mainly still a matter of time. Volunteers here should be relatively relaxed, not the kind of right from morning to night, it should be off work, it is more comfortable than domestic.

Q: Are you a volunteer in China?

A: No

T: Do you know what volunteers will do?

A: Ah, yes. Some of our family is keen on the volunteer job. They really love volunteers' jobs.

T: does this kind of passion for volunteer activities affect you?

A: I would like to have a try, especially take the children together. I don't have much interest if I does it myself, but I'm keen on taking the kids to join in. I think it's a very good thing to do.

T: I see it is very attractive for you to bring your children to participate in this.

A: Yes.

T: Then, how much time do you think this kind of activity is suitable for you?

A: It is best to be within 6 hours, 6 hours to 8 hours.

Q: Would you like to get some feedback if you participate in this kind of activity? For example, the activities you participated in is planted trees, would you like to know what these trees look like in the future?

A: Of course, I want to.

T: So in what form is better for this kind of feedback, photos, videos or something else?

A: Photo, it is best to have a photo each year. Or I can come back again to have a look each year.

T: That is to say, if you participate in such activities, you would like to come back and have a look every year.

A: Yep.

T: If you participate in such an event, would you like to keep some souvenirs?

A: Souvenir, I prefer to engrave the name on the tree, hahaha. Or have a photo of these things, photos are the best. Or the keychain, it's easier to pack.

Q: Do you usually pay attention to such environmental issues or reports?

It depends on whether it is written well or not. It is too political and current to be less interested in watching.

Q: will you share some experiences with your family or friends?

Of course, I share this with them when we chat.

Q: How much time do you have to travel in this natural environment every year?

Three months every year, when the school holiday for children, I will take them out.

采访时间：8月4日 晴

采访地点：Hooker Valley

被采访者信息：31-40岁，女，年轻妈妈带着三个孩子

Q: 您是第一次来库克山么？

我是第一次来这里。

Q: 来之前有没有差一些信息，比如别人的游记，攻略这样？

没有。

Q: 那是怎么选择这里的呢？

因为我有朋友在这呀。他带我来的。强烈推荐这里。

Q: 那在这个游玩过程中，有没有什么让您觉得特别惊喜，或者惊讶，可以是好的方面，也可以是不好的方面。有这种情况么？

我们昨天晚上看见银河了，算么？是我人生第一次看见银河，比较让我惊讶吧。

Q: 那您之前有去过其他的国家公园么？

去多了但是不太记得。菲律宾的那个 national park.

Q: 那个国家公园为什么让您印象深刻？为什么会喜欢那里呢？

没有最喜欢的，我觉得那边规划的不是很好，毕竟比较落后嘛。但是那种原始，就更原始一些。就那种很原生态的感觉。

Q: 那库克山和那个国家公园相比 比较喜欢哪个一个？

肯定还是这边呀，因为这边比较平坦一点，然后就一个是好开车交通方便，而且他没有什么蛇虫鼠蚁，那种怪怪的动物。安全性好一些，适合孩子一些。这边的话也没有那么坑，那边导游带你的话会比较坑，那边管理没有那么好嘛，没那么发达。

Q: 那您在旅游过程当中有没有兴趣去了解当地的一些文化呢？

会呀会呀，主要通过朋友了解。

Q: 那有没有自己去找一些相关资料或者是基本上百度一下就知道了嘛，真的想知道的话。

也就是说来之前会百度一下？

百度一下。还有你去什么公园他不是会有那种公园的简介嘛，都会看一下。一边参观一边看。会去游客中心看手册一类的东西是么？

对对

你觉得那些对你有帮助么？

还可以呀，因为我一般是带孩子来嘛，我肯定要了解一下文化呀，历史呀。

Q:那您在这边是学生么？

算度假吧。

那您是计划在新西兰呆多长时间呢？

一两个月吧。

那打算在库克山待几天呢？

一天。昨天晚上来的，今天玩，明天就走。

Q: 如果说有机会能成为志愿者，这样停留时间会比较长，跟当地人有更深入的接触，对动植物有更多的一个了解，如果有这种机会您愿意参与么？

这样的话得看那个时间。就是什么样的时间。就是我带孩子，孩子还小嘛，就不一定会有时间弄那个东西。

您的意思是还是有这个想法想参加的是么？

还行吧，这边环境挺好的。

Q: 那如果想参加又不能参加，最大的阻碍是什么呢？

没时间呀。主要还是时间问题。这边志愿者应该比较轻松，不会那种从早到晚那种对吧，早就下班了应该，比国内舒服点。

Q: 您是国内做过志愿者是么？

没有

Q: 那有了解过志愿者会做一些什么工作么？

啊有的。我们家有人做志愿者的，家人有些很爱做志愿者。

那您觉得他们这种很热衷于做志愿者活动对您有影响么？

还是想尝试去做一下，带孩子去弄一下。就你让我去做兴趣不大，但让我带孩子一起去参加我觉得还是很好的。

就是带孩子参加这个很吸引您。

嗯

那您觉得这种活动，占用您多少时间比较合适呢？

最好是 6 小时内吧，6 小时或八小时。

Q:那如果参加这种活动会不会希望得到一些反馈？比如说，我参加的活动种树了，会不会想知道后面这些树长成什么样子了？

那当然想呀。

那如果这种反馈以什么形式比较好呢，照片，视频或者是其他的？

照片吧，最好是每年一张类似于照片那种。或者每天到当地去看一看。

就是说如果参加这种活动会有想法想每年回来看一看。

对对。

那如果参加这种活动会不会想留下一些纪念品呢。

纪念品的话，我想在树上刻上名字这个算么，哈哈。或者给自己的，这个东西的话应该拍个照片就算是纪念了吧，你也没有相关的纪念品。还是照片最好。或者钥匙扣呀，简单一点比较好收拾的。

Q: 平时有关注这种环境相关的问题或者报道么？

那得看写得好不好吸不吸引我，就太政治时事化的就不太喜欢看，有趣的就还是愿意看。

Q: 那您会跟家人分享在这的一些经历么？

当然啦，谈话呀，聊天的时候会说。

Q: 那您每年有多少时间能在这种自然环境下旅游呢？

三个月。每年孩子寒暑假会带孩子出来。

D.2 Interview record of No.4 interviewee

Interview time: August 4th

Interview location: Hooker Valley

Interviewee information: 21-30 years old, male, friend of the 3rd visitor, a international student in New Zealand

Q: Are you coming to Mount Cook for the first time?

A: No

T: How many times have you been here?

A: Three or four times.

T: What attracts you to come to the same place over and over again?

A: To accompany with my family and friends

No 3 visitor: It's him recommended this place to me!

T: What makes you feel so recommended here?

A: It is closer to Christchurch. The visit experience is not bad. It's good to stay here, and there are fewer glaciers in China.

T: So the scenery of the glacier is quite special.

A: Yes, and I can eat some more.

T: What to eat?

A: Eat the ice, hahaha

Q: how long are you going to stay this time?

Almost, usually half a day to one day.

T: Is there any plan to come back again?

A: It should not be. Emmm, I may come again in summer.

T: Then, will you pick a different time period?

A: It is possible in different seasons, but is up to see the needs of friends and the frequency of coming.

Q: Are you interested in learning more about New Zealand culture during the tour?

A: Okay.

T: which way do you prefer to learn about New Zealand culture?

A: Looking around. I can't understand their Maori language if we chat, and I can't read the English.
(This means that he do not want to read long paragraphs of English, this visitor is a student in New Zealand)

Y: What do you mainly look at?

A: the information board.

T: Would you like to use the kind of brochure that is available in the Visitor Center?

A: It may be useful for tourists, but the people like me, we come quite frequently, we don't want to go there each time.

T: Is there anything attract you during the trip, but you don't know where to find out the relevant information, is this happened before?

A: Very rare. In such a small place, friends introduced each other.

Q: If you have the opportunity to become a volunteer, you will stay longer, have more in-depth contact with the locals, and have more understanding of animals and plants. If you have such an opportunity, would you like to participate?

A: It depends on if we have the conditions. My girlfriend may not be able to go.

T: Are you worried that your girlfriend is not willing to participate together?

A: Correct.

T: Have you ever participated in volunteer activities?

A: No

T: Do you know anything about this?

A: I do not know much.

T: Are there friends around to participate in volunteer activities?

A: Yes

T: does their passion for volunteer activities affects you?

A: A little.

Q: Will you usually pay attention to some environmental issues?

A: I don't care, but my girlfriend is concerned. She studies Environmental engineering before master. She is especially environmentally friendly, I am average. She always turns off the lights or something at night. But I don't pay much attention. It's not that I don't pay attention at all, but it won't be as noticed as she is. She cares about all the small details, such as the power switch, are turned off every night. Environmental awareness is particularly strong.

Q: Would you share your experience with friends like you are here? In what form do you share it with everyone?

A: We may discuss Where to go, and introduce the attractions of this area to each other.

T: Will you send photos for everyone to see?

A: I share photos face to face. If you want to bring someone to come, you can introduce it.

No.3 visitor: He sent a photo of eating the ice. Hahahahahaha

Will you post these photos on WeChat or Weibo?

No, I just hold it for everyone to see.

Q: How much time do you have to travel in this natural environment every year?

Five or six times....six or seven times. It depends on my schedule. Mainly still a matter of time.

采访时间：8月4日 晴

采访地点：Hooker Valley

被采访者信息：21-30岁，男，3号游客的朋友, 中国留学生

Q: 您是第一次来库克山么？

不是

您这是第几次来？

三四次了吧

Q: 那是什么吸引您会反复来同一个地方呢？

陪朋友陪家人

就他推荐的

是什么让您觉得这里这么值得推荐呢？

离 Christchurch 比较近吧。还不错。玩的还不错，国内见冰川少一点。

觉得冰川的景色比较特殊。

对，过来还能吃两口。

吃什么呀？

吃冰呀，哈哈哈哈或

Q: 那您这次打算呆一整天么？

差不多，一般半天到一天。

那还有打算要再来么？

应该不会吧。emmm, 夏天可能还会来。

那您是会挑不同的时间段来是么？

就有可能，不同的季节，看朋友的需求和来的频率。

Q: 那您在旅游过程当中有没有兴趣去了解新西兰一些文化么？

还可以吧。

那主要通过什么形式呢？

看吧。聊天的话我也听不懂他们毛利语，写的英语我也看不懂是吧。

主要看一些什么东西呢？

牌子呀之类的吧。或者那种广告牌，广告那种。

想游客中心中提供的那种小册子您觉得有用么

可能对游客来说有用，但是像我们经常来就不会想去了。凭感觉吧。

那有没有旅行过程当中对某些东西很有兴趣，但我不知道相关的信息从哪里查，有这种情况

么？

很少。就这么大地方，朋友之间相互介绍的。

Q: 如果说有机会能成为志愿者，这样停留时间会比较长，跟当地人有更深入的接触，对动植物有更多的一个了解，如果有这种机会您愿意参与么？

看自己条件吧。有女朋友可能没法去。

是担心女朋友不愿意一起参加么？

对。

Q: 您曾经参加过志愿者活动么？

没有

对这方面有了解么？

不太了解

周围有朋友参加志愿者的活动么？

有。

你觉得他们的这种志愿者活动对您有影响么？

A little.

Q: 平时会关注一些环境方面的问题么？

我不关注，我女朋友关注。她学环境的。之前 **marster** 学的环境工程。她特别环保，我一般。

关灯呀什么的。但我就不太注意。也不是说完全不注意，但不会像她那么注意，就很小的细节，比如电源开关每天晚上都要关掉。环境意识特别强。

Q: 像您在这里游览的话会跟朋友分享在这里的经历么？以什么形式跟大家分享？

去哪玩呀，介绍这个区域的景点呀。闲聊嘛。

不会发照片给大家看么？

会会会，给了我看看。

如果要带人来的话可以介绍一下。

他就发那个冰块吃冰的照片。哈哈哈哈哈

您是发朋友圈，微博还是就是给大家看呀？

拿着给大家看。

Q: 那您每年有多少时间能在这种自然环境下旅游呢？

五六次，六七次。主要看自己什么时候有空。主要还是时间问题。

D.3 Interview record of No.7 interviewee

Interview time: August 5th, sunny

Interview place: Tasman Valley

Interviewee information: 31-40 years old, male

Q: Are you coming to Mount Cook for the first time?

Yes, come for the first time.

A: T: What attracted you to choose this attraction?

A: Snow Mountain, scenery.

T: Did you read some tips before you came, travel notes, pictures, or information in advance?

A: Yes, I have checked it. I have done my homework.

T: After you really came here, what is the feeling compared to the travel notes you have seen? Is it really worthwhile to write with the travel notes? or is it not as good as you imagined?

A: Really worth it, some are better than the travel notes.

T: Is there anything that makes you feel particularly pleasant, or surprised, it can be a good aspect or a bad one. Is there such a situation?

A: A lot. That is, we went to the Hooker Valley yesterday, and then there is actually going back and forth for three hours, but the scenery over there is really special and beautiful, and yesterday I was lucky and the weather was very good. The snowy mountain is really very beautiful when the weather is very good. Then, last night, because the weather was fine, I saw a lot of stars. This also makes me very happy.

Q: How long do you plan to stay in Mount Cook this time?

A: We plan to stay 2 nights

T: Are you coming to New Zealand for travel?

A: Yep

T: How long has the entire journey in New Zealand been?

A: About 15 days or so.

Q: Is there any plan to revisit here again?

A: Yes, ah, because our trip is actually quite busy because we have stay in the North Island for a few days, so we don't have enough time for the South Island. Not all attractions have time to go. So it depends, next time I may have a chance to go somewhere else.

T: Do you mean another place or Mount Cook?

A: Mount Cook, I will come back again. Because there are still many projects, we don't have time to play. For example, the kayak and the heli-hike are just taking the helicopter to the top, and then going there over the glacier. There are still many projects we have not had time. The ordinary hiking

trail has took us almost two days. So if there are still many projects, I will need to come back next time.

Q: Have you ever been to other national parks before?

A: Do you mean New Zealand?

T: Other places can also include.

A: I've been some. I have been impressed by a national park in Argentina, which is similar to this one, and there are also glaciers.

T: Which one do you like more than that?

A: If you say the glaciers, Argentina will be even more shocking. Because he will be quieter, and there will be no mud to cover it. It is the whole glacier that you can still see it is blue. It is a pity that there are not enough glaciers here. The mud has already rushed over the glaciers. It is only a little blue.

This is a pity.

Q: Are you interested in learning more about New Zealand's cultural history, flora and fauna during your trip?

A: I know some about New Zealand. About the plant I didn't know much. the animal I know the cow, the sheep, the kiwi, these are still very interested.

T: How do you know these things?

A: Plants there's a botanical garden in Christchurch, but it is a pity that in winter, those plants are not bloom. In fact, we are still very interested, we just went in and looking around, but no flowers there. Animals are actually, emmm, if we see animals on the roadside highway, we will stop by the roadside and then get close to the animals. There may be a zoo, but we just don't have time to go.

T: What about the local culture?

A: Culture is the Maori culture; we are all very interesting in it. For example, we went to the Maori village before, and we are still very interested to learn more about these places. But there is no (cultural element) here.

T: then what about here?

A: This is relatively small here. We live in the Mt. Cook village. It's actually very small, and just few people here, I don't know if there are local people living. Before we lived in Tekapo, there were more people there, and there was really no one here.

Q: Then there is the visitor center over there, have you seen it i?

A: Yes, we are going to see it afternoon, and then look at what arrangements are in the afternoon.

T: Then you are still not going to the visitor center?

A: We went in and walked around, but didn't go to see those contexts carefully.

T: That is to say, it will take time to see the Visitor center.

A: Yep

T: Have you seen the visitor center in other parts of New Zealand?

A: Yes, every place we went, we will go and have a look.

T: Do you feel that this information will help you?

A: Very helpful

Q: Is your English good?

A: No problem with communication

T: Does language cause certain obstacles to your travels?

A: No obstacles at all

Q: Is there any interest in this process that you may be interested in, but you don't know how to find relevant information. Is this the case?

A: Now that the Internet can be found, there is no such concern, and we all have Wi-Fi. We can access the Internet anytime, anywhere, and there is no such worry.

Q: Which way do you prefer to learn about New Zealand culture?

A: In fact, our relative lived in the North Island, and stay with him before when we are in the north island. He would take us out for shopping. This is the best way to experience the local life. He lived here for more than 20 years. he really knows how to live, eat and drink here, really experience the life of the locals, that is really the most direct way. And we have just had a quick glance at the South Island; there is no way to understand so deeply.

Q: If you have the opportunity to become a volunteer, you will stay longer, have more in-depth contact with the locals, and have more understanding of animals and plants. If you have such an opportunity, would you like to participate?

A: Definitely willing to.

T: So how long do you think it would be appropriate to participate?

A: About two weeks.

T: Do you mind if it takes some cost for participating in the event? For example, tolls, accommodation?

A: No, normal overhead is acceptable

T: If you can't participate in this kind of activity, what is the biggest obstacle to you?

A: Work, and we live far away, it takes more than ten hours to fly here.

Q: If you participate in such an event, would you like to get feedback? I have been doing this for so long.

A: I hope that there will be a review at the end, and there will be a summary like this for the two

weeks.

T: Would you like to continue to have follow-up long-term feedback after two weeks?

A: Yes. Photo or there are some blogs on the Internet, post out the photo, you can see this.

T: Would you like to participate in this event to take some souvenirs and the like?

A: Yes, postcards are fine.

Q: Have you worked as a volunteer before?

A: I have done it in college, but I really don't have much time after work.

T: So, do you know what volunteers do generally? Environmental aspects.

A: Not very clear about the environmental protection volunteer.

Q: Do you usually pay attention to some environmental problems?

A: Yes, it's going to be through some internet and news reports.

Q: Will the experience of sharing here be shared with family or friends?

A: Yes, I told them to hurry up, come and see it. Maybe after ten years, you can't see it.

T: What is the main form?

A: Oral, there will be photos.

T: If they are interested, will you come with them?

A: Yes, I will. And many people who have seen the photos said they want to come.

Q: How much time will you travel every year?

About a month per year

采访时间：8月5日 晴

采访地点：Tasman Valley

被采访者信息：31-40岁，男

Q: 请问您是第一次来库克山么？

对，第一次来。

那是什么吸引您选择这个景点的呢？

雪山吧，风景。

Q: 那您来之前有没有看过一些攻略呀，别人写的游记呀照片呀 或者事先了解一些信息之类的？

有的，有查过 做过功课

那您真的来到这里之后，与看过的攻略相比是什么感觉？是真的跟攻略写的一样很值得还是有些失落，没有想象中那么好？

真的很值得 有些比游记看到上还要好

那在这个游玩过程中，有没有什么让您觉得特别惊喜，或者惊讶，可以是好的方面，也可以是不好的方面。有这种情况么？

很多啦。就是我们昨天去走那个 Hooker valley 嘛，然后那边其实就是要走来回三个小时，但是那边的景色真的是特别特别的漂亮，而且昨天运气很好，天气很好。天气很好的时候那个雪山真的是非常非常漂亮。然后昨天晚上因为天气晴朗嘛，看到很多星星。这件事情也是很开心

Q: 这次打算在库克山呆多久呢？

我们打算住 2 晚

您来新西兰是为了旅游的对吧？

对对

整个新西兰的整个旅程有多久？

大概 15 天左右。

有没有打算再来一次这样？

有啊有啊，因为我们这次行程其实比较赶，因为北岛也待了几天，所以南岛我们是玩不全的。不是所有景点都有时间去。所以看吧，下次有机会可以再去一些别的地方。

是别的地方还是库克山？

库克山也会再回来。因为其实还有很多项目我们没有时间去玩，比如说那个 kayak 还有那个 heli-hike 就是坐直升飞机到上面，再去那边冰川那边再走，其实还有很多项目我们还没有时间，就这些普通的 hiking trail 差不多两天就已经没有时间了。所以还有很多项目的话，下次还需要再来。

Q: 那之前有没有去过其他的国家公园呢？

你说新西兰么？

其他地方的也可以

有的。之前去过一个印象比较深刻的就是阿根廷的一个国家公园，跟这边很类似，也有冰川。

那这边和那边相比，比较喜欢哪一个？

如果说冰川来讲的话，阿根廷那个会更震撼。因为他会更静谧，而且上边不会有这些泥给覆盖住。就是整个那冰川你还是可以看得是蓝色的。这边比较可惜的是这边的冰川覆盖不够，那些泥已经冲到冰川上面了，看到的只是那一点点的蓝色。这就比较可惜。

Q: 您有兴趣在旅行过程中多了解一些新西兰的文化历史动植物这些么？

有有有，新西兰的话植物不是很了解，动物的话就是牛呀 羊呀 kiwi 这些还是还很有兴趣的。

您主要是通过什么途径去了解这些的呢？

植物的话就是在 Christchurch 有个植物园嘛，可是很可惜是冬天的话，那些植物都没有开。其实我们还是很有兴趣的，我们就是进去逛过，可是一朵花都没有开。动物的话其实也没什么，就是路边高速公路如果看到动物的话，我们就路边停车然后去亲近一下动物这样子。可能会有动物园，可是我们就是没有时间去逛了。

那当地的文化呢？

文化就是毛利族的这个文化，都是挺有兴趣的。就比如之前去那个毛利村嘛，这些地方的话我们还是很有兴趣去了解的。

但是在这边有没有

这边就比较小。因为我们住在那个 Mt. Cook 的 village. 其实很小嘛，也没有人，我也不知道有没有当地人在住。之前我们住在 Tekapo 那边，那边人还多一点，这边就感觉真的没有什么人。

Q: 然后那边有 visitor center, 有过去看一看么？

有，我们打算逛完这边之后中午就过去看，然后再看看下午还有什么安排。

那您是还没有去 visitor center 是么？

我们有进去走了一圈，但没有仔细的去看那些项目。

就是说还是会专门拿出时间去看 Visitor center

对对

那目前在新西兰旅游其他地方的 visitor center 有去看过么？

有的，每个地方的都会去看一下。

感觉里边的这些信息会对您有帮助么？

非常有帮助

Q: 您英语应该说的不错吧？

沟通没有问题

语言会对您的旅行造成一定的障碍么？

完全不会有障碍

Q: 旅游过程当中有没有什么您对这个东西可能比较有兴趣，但是不知道怎样才能找到相关的信息，有这种情况么？

现在互联网什么都可以查到，其实就没有这个顾虑了，而且我们随身都有 Wi-Fi，在路上随时随地都可以上网，就没有这种担心。

Q: 您更喜欢通过哪种方式来了解新西兰文化呢？

其实我们室友亲戚住在北岛，之前住在他那里，他会带我们出去逛，这是最好的方式，他是真的在这边住了二十多年呀，那真的知道衣食住行，真的是体验到当地人的生活，那个真的是最直接的一种方式。而且南岛只是走马观花，没有办法深入了解

Q: 如果说有机会能成为志愿者，这样停留时间会比较长，跟当地人有更深入的接触，对动植物有更多的一个了解，如果有这种机会您愿意参与么？

肯定愿意啊

那您觉得如果参与的话多长时间比较合适呢？

两个星期左右吧

那如果这中间会有一定的开销，可能食宿路费这样可以接受么？

可以可以，正常开销都可以接受

如果不能参加这种活动的话，对您来说最大的阻碍可能是什么？

工作，而且我们住得远嘛，飞过来也要十几个小时。

Q: 如果说您参加了这类活动，会希望得到反馈么？我在这里做了这么长时间有什么成果这样。

希望最后有个 review，两周大概有个 summary 这样子。

那会不会希望两个星期之后继续有后续的反馈呢？

希望。照片 或者网上有一些 blog, post 出来,打架都可以看到这样。

那会不会希望参加这个活动留下一些纪念品之类的？

可以啊，明信片就可以。

您之前有做过志愿者的工作么？

大学时有做过，但工作之后真的没什么时间，

那您了解志愿者一般做什么工作么？环保方面的。

环保方面不是很了解

Q: 您平时会注意关注一些环境方面的问题么？

会啊会啊，其实还是通过一些互联网和新闻报道

Q: 在这游玩的经历会跟家人或者朋友分享么？

会呀，我跟他们说快点过来看啊，再过十年就看不到了可能。

主要什么形式呢？

口头，也会有照片。

如果他们有兴趣会带她们来么？

会呀，已经有很多人看了照片很想来

Q: 一年当中会有多少时间出来旅游呢？

每年一个月左右吧

D.4 Interview record of No.9 interviewee

Interview time: August 5th, sunny

Interview place: Peter's look out

Interviewee information: more than 51 years old, female, no-English speaker, no video record

Q: Is this your first come to Mount Cook?

A: Yes

Q: What do you think is the most attractive to you in this Mount Cook?

A: the snow mountain

Q: Did you read some tips before you came, travel notes, pictures, or information in advance?

A: I did not check. They arranged everything.

T: How long have you been planning to stay this time?

A: In New Zealand for a week, Mount Cook is a day.

Q: I know for most Chinese, we are not clear about the concept of national park. If I mentioned national park, what kind of place do you think it should be?

A: large area of land with good environment, and the area is sparsely populated.

Q: Are you interested in learning about New Zealand's history and culture during the tour?

A: No interest, I will come over and see the scenery, this is enough.

Q: If you have the chance to be a volunteer, then you may stay longer, and have more in-depth contact with the local people, and have a better understanding of local plants and animals. Would you like to participate if you have such Kind of chance?

A: Not interested in. This place has nothing to do with me. I don't want to do anything here. I don't know the words here, and it is not convenient to do anything.

T: You can't speak English?

A: Not at all.

T: Did you volunteer before?

A: I have never done it before.

Q: So you have so many wonderful memories on the tour, will you share it with your family or friends?

Yes, I will share when we chat, and I will post photos on WeChat.

Q: How much time will you travel in the year?

Once a year. My daughter is in Australia, I have come to see her and stay for a month.

采访时间：8月5日 晴

采访地点：Peter's Lookout

被采访者信息：大于51岁，女，不会说英语，无音频录音

Q: 请问您是第一次来库克山么？

对，第一次来。

是什么吸引您来这里的呢？

雪山吧。

Q: 那您来之前有没有看过一些攻略呀，别人写的游记呀照片呀 或者事先了解一些信息之类的？

没查过，都是他们安排的。

这次过来打算呆多久呢？

在新西兰一周，库克山一天。

Q: 我知道对大部分中国人来说，国家公园是一个很模糊的概念。如果我说国家公园您觉得应该是一个什么样的地方呢？

环境好，面积大，地广人稀。

Q: 您对新西兰的历史文化有兴趣么？

没什么兴趣，我就过来看看风景就够了。

Q: 如果说有机会能成为志愿者，这样停留时间会比较长，跟当地人有更深入的接触，对动植物有更多的一个了解，如果有这种机会您愿意参与么？

没兴趣。这地方跟我也没什么关系。我也不想在这做什么。语言也不通，也呆不久，做什么都不方便。

Q: 您不会说英语是么？

A: 完全不会。

T: Did you volunteer before?

A: 从来没做过。

Q: 您会跟家人朋友一起分享在这里的经历么？

会呀，聊天的时候会聊到，也会把照片发到微信上。

Q: 您每年有多少时间旅游？

一年一次吧。我女儿在澳大利亚，我就过来看她，呆一个月。

D.5 Interview record of No.20 interviewee

Interview time: October 15th

Interview location: YHA

Interviewee information: more than 51 years old, female, new immigrant

Q: Are you coming to Mount Cook for the first time?

A: Yes, this is the first time.

T: What attracted you to this place?

A: The Snow Mountain! The other is the height of Mount Cook, which is said to be the highest mountain in New Zealand. The things which achieve a specified ranking always have a special attraction for people.

T: What are the meanings of top-ranking things or the nature of this snow mountain for you? Why do you care?

A: I used to live in Jiangxi, from my childhood to middle age. And my hometown has always had snow. I went to Haikou at the age of 44. Later, I came to New Zealand; then I never saw snow again. I haven't seen snow in 29 years; I want to look at snow, touch it.

T: Is it possible to say that snow is a connection between you and your hometown?

A: ... Yes, snow is one of them (a connection with hometown). My hometown is a city with four distinctive/different seasons.

Q: Will you look at other people's travel notes before you come, and then refer to your trip?

A: I didn't read the travel notes. My brother used the route of the travel agency. Because we are driving by car, we want to choose something that is more suitable for us.

T: I noticed that you and your peers are old people, and you may want to choose a more convenient route.

A: That's Right.

Q: Would you ask the hotel staff about the recommended spots around you?

A: Yes.

T: Do you think they are helpful?

A: I think it's not bad. It seems to be better than in China. I may worry about some scams in China, but here I feel it is very reliable.

T: Yes, there are no tickets or forced shopping.

A: Originally, we planned to take a helicopter to see the glacier. After they recommended it, it is best to participate in a combination. There is also a boat to watch the glaciers. We also accepted it.

Q: Do you know there is the visitor center here?

A: I know, over there, we walked past in the afternoon. It feels a bit simpler, and the things we have to consult are solved at the hotel.

T: Do you think that there is not much help there? What do you think is lacking in the visitor center?

A: I feel that the visitor center should have a higher focus on, for example, tourism facilities and development projects in the future. Then we can revisit the place, or introduce it to our friends. But now it focuses more on the present.

T: You hope the visitor center can have more prospects and plans for the future.

A: Right. If it doesn't have (planning), then forget it. But I think it should be something for such a big place.

Q: What makes you feel surprised or surprised during your trip?

A: We arrived at a ski resort in Queenstown yesterday. It was the first time in 29 years that I touched the snow. I was particularly excited.

Q: Have you been to other national parks except here?

A: A lot. Domestic, Zhangjiajie National Park, Greater Khingan Range National Park in the northeast, we also have one in our hometown, Meiling National Park.

T: When comparing Mount Cook with other national parks you have been to, what do you think is the most impressive impression of Mount Cook?

A: His snow-capped mountains, and his mountain shape are not very tall, but very imposing and very masculine. The brown color on this mountain is excellent. Especially this hotel, open the window and facing the mountain, it seems to have met, read a lot of posters, just in front of you.

Q: How long have you been in New Zealand?

A: I have been here for four years.

T: Do you have learned some New Zealand culture and local flora and fauna? What is the primary way to learn?

A: Through the internet, we also bought a book, the New Zealand Travel Guide published by National Geographic magazine. We just arrived today, but I had a walk around the visitor center. On the way here, we parked the car several times on the roadside to take pictures. But we haven't got time to the trail.

T: You are not going to walk the trail only to participate in heli-hiking, then leave?

A: We are leaving the day after tomorrow. If we have enough time, we will go to the trail. Because our next stop is Christchurch, we will go back. There should be some time.

Q: How is your English now?

A: Among the Chinese elderly, my English is not bad. My reading and writing are good, but my

listening and speaking skills are terrible.

T: Is that to say, reading materials on the trip is more helpful for you?

A: Yes, even if I can't understand the reading, I can use the dictionary. I have it on my mobile phone. But if you don't understand the words in face to face communication, there is no way to know more.

T: The English guide's commentary may not help much.

A: Yes. Or the Chinese guide is better.

T: So if you want to get some information during the trip, what do you think is better?

A: I think it's better to experience it myself. I don't like to go with the group. Chinese tour guides may write some stories, bizarre legends to attract people, I don't know Kiwi guides. For me, I feel that the tour guide is optional. But on the glacier, the tour guide is necessary, because of security issues.

T: There will be some information boards in that trail. Do you think them helpful?

A: Yes, they are very objective, brief, and credible.

Q: Have you volunteered before?

A: I have never done it. But I am applying for volunteering. My English communication skills are limited. I registered at the Hamilton Volunteer Center.

Q: If you have the opportunity to become a volunteer, you will stay longer, have more in-depth contact with the locals, and have more understanding of animals and plants. If you have such an opportunity, would you like to participate?

A: I want to volunteer here! And I'm retired, I have more flexible time. I am still at school, but I can take time off.

T: How long do you think this kind of activity is suitable?

A: About a month.

T: If you participate in this kind of activity, would you like to get some feedback?

A: What kinds of feedback? Do you mean the economic aspect?

T: For example, the activities you participated in is planted trees, would you like to know what these trees look like in the future?

A: Of course, if I can know that it is a kind of joy. But it doesn't matter if I don't know. Volunteers should not have other attempts.

T: What kind of feedback is better?

A: Of course, it should be convenient for the park. The network is so developed now. I think it should be an excellent choice to display the photos online.

Q: Do you usually pay attention to some environmental issues?

A: Yes. Because I think the current environmental problems are terrible. For example, I've been to other glaciers before. Wow, it retreats four meters each year, only a small area left.

T: How did you see that the glaciers there had shrunk?

A: They made a sign with some photos like the glacier was here in 1938, and then there was a photo of the glacier in that time. It was here in 1942. I think that's because of global warming. It is so upset that we may not see glaciers in the future. I think they can do something more instructive. They describe the objective phenomenon. The glacier is here. You can add a little more. For example, "How do you feel about this? Would you like to see it disappear?"

Q: Do you usually share your experience with your family?

A: Yes, when I have a chat with them, but I don't like to show photos. My eyes are the best camera. I will remember it in my heart. I don't like to take photos everywhere. I will take some scenery photos, one or two for each place.

Q: How much time do you have the opportunity to stay in the wild every year?

A: In China, because I am a teacher, I go out every winter and summer vacation. Going to a strange place you haven't been to every year will give you a touch.

Q: Do you have any other experiences or feelings about traveling and willing to share with me?

I feel that this is a worthwhile trip. Because its scenery is unique, you can be so close to this snowy mountain. And in Jiangxi, China, although it snowed, I have not seen such a snowy mountain.

采访时间：10 月 15 日 晴

采访地点：YHA

被采访者信息：大于 51 岁，女，新移民，

Q: 您是第一次来库克山么？

A: 对，第一次来。

T: 那是什么吸引您来到这个地方的呢？

A: 雪山！另外一个还有，库克山的高度，据说它是新西兰最高的山峰，这个第一的东西总是对人有一种特殊的吸引力。

T: 那这个第一的东西还有这种雪山的特质对您来说有什么意义么？为什么就会很在意呢？

A: 因为我原来生活在江西嘛，从小到中年，家乡一直都有雪。后来我 44 岁去了海口，后来又来了新西兰，就再没见过雪了。我 29 年没有见过雪，就很想见到雪，触摸一下。

T: 那是不是可以说雪是您和故乡之间的一种联系呢？

A: ... 对的，雪是其中的一种（和故乡之间的一种联系）。因为故乡是四季分明的。倒不是年年都有雪，但时常会有，有时还很大。

Q: 您来之前会不会看看别人的游记，然后对自己的行程做一个参考呢？

A: 游记我没看，我弟弟参考了旅行社的线路。因为我们是自驾游嘛，就想选择一些比较适合我们的。

T: 年纪比较偏高的，可能比较想选择一些简单的线路。

A: 对对。

Q: 您会向旅馆工作人员询问周围的推荐景点么？

A: 会会。

T: 他们的推荐您觉得有帮助么？

A: 我觉得还不错，这里好像比国内好一些。国内总有些骗局，这里还很可靠的。

T: 是的，这里没有门票或者强制购物的情况。

A: 本来我们打算只坐直升飞机看那个冰川，经过他们推荐，最好是参加一个组合的，还有个坐船看冰河，我们也接纳了。

Q: 您知道这边有游客中心么？

A: 知道，在那边，我们下午还走过去一下。感觉简单了一些，我们要咨询的东西在旅馆就解决了。

T: 您是觉得那边帮助不大是么？那您觉得游客中心还欠缺什么呢？

A: 感觉游客中心的角度应该更高一些。比如这里将来可能会有有的旅游的设施啊，发展的项目啊，如果介绍的话，也许以后有机会过几年我们可以故地重游，或者介绍朋友过来。但他们都没有，

他们更着眼于现在。

T: 您希望游客中心多一些对未来的展望和规划。

A: 对。如果他没有（规划），那就算了。但我觉得应该是有的，这么大的地方。

Q: 在旅行中，有什么让您觉得很惊喜或很惊讶的么？

A: 我们昨天在皇后镇，到了一个滑雪场。那是我 29 年第一次在触摸到雪，直往滑雪场奔，特别兴奋。

Q: 除了这里您有去过其他国家公园么？

A: 国内的，张家界，东北的大小兴安岭森林公园，我们家乡也有呀，梅岭国家公园。

T: 库克山和其他您去过的国家公园对比的话，您觉得库克山什么给你的印象最深刻？

A: 他的雪山，另外他的山形，并不是很高耸，但很有气势，很阳刚的感觉。罗楼出来的青褐色，这个山真是不错。尤其这个旅馆，推开窗子就正对着那个山峰，就似曾相识，看过很多宣传画，就在眼前。

Q: 您来新西兰多久了呀？

A: 我来这里 4 年吧。

T: 那对新西兰的文化和当地的动植物是不是有一些了解呢？主要通过什么方式？

A: 会了解一些。通过网络，还有我们买了一本书，美国国家地理杂志出版的新西兰旅游指南。

T: 库克山已经玩过一圈了么？

A: 没有，今天刚到，但就步行走了一下，游客中心啊，附近走了走。来的路上开车也停了几次，他们要拍照。步道还没有去，时间来不及。

T: 您是不打算走步道只参加 heli-hiking 这种，然后就离开了么？

A: 我们后天离开，我们想离开的时候，如果时间够就去走一下步道。因为下一站基督城，我们就回去了。应该还有点时间吧。

Q: 您现在英语水平怎么样？

A: 可能在中国老头老太太中算好的吧。....就还行吧。我的阅读和写作都还不错，但我的听力和口语就很烂了。

T: 那可能说，颇有过程中阅读材料对您的帮助比较大？

A: 对，我阅读好一点，而且不认得的还可以用词典，手机上都有。但听不懂就没办法了。

T: 那英文的导游解说可能帮助就不会很大。

A: 嗯。还是中文的导游好一点。

T: 那如果游玩过程中要了解这些信息，您觉得什么途径好一点？

A: 我觉得还是自己体验比较好。我就不太喜欢跟团。中国的导游最喜欢编一些故事，离奇的传说去吸引人家，老外的导游我不太知道。对于我来说，感觉导游可有可无。但上冰川，导游就

很有必要。因为有安全问题。

T: 那步道中会有一些信息板嘛, 您觉得那种帮助大么?

A: 那种很客观, 又简介, 可信度也高。

Q: 您之前有做过志愿者么?

A: 没做过。也可以说做过。我正在申请做志愿者。我的英语沟通能力还有局限。我在哈密尔顿志愿者中心注册了。

Q: 如果说有机会能成为志愿者, 这样停留时间会比较长, 跟当地人有更深入的接触, 对动植物有更多的一个了解, 如果有这种机会您愿意参与么?

A: 愿意, 愿意。而且我现在退休了, 时间上也比较充裕。我还在上学, 但可以请假。

Q: 这种活动您觉得多久比较合适?

A: 一个月左右吧。

T: 如果参与这种活动, 会不会希望得到一些反馈?

A: 反馈指什么? 经济上还是什么?

T: 比如说, 我参加的活动种树了, 会不会想知道后面这些树长成什么样子了?

A: 那当然啦, 能知道是一种喜悦, 不知道也没关系, 做了就是做了。因为你做志愿者也没什么企图对吧。

T: 那这种反馈什么形式比较好?

A: 当然还是要对方也方便。网络这么发达, 肯定还是网络比较好咯, 经济又快捷。照片放在网上这种。

Q: 您平时会关注一些环境问题么?

A: 会。因为我觉得现在的环境问题太可怕了。比如我之前去的冰川, 哇, 每年退后四米, 缩的一点点大了。

T: 您是怎么看出那里的冰川缩小了的?

A: 他就竖了个牌子, 有的照片, 1938 年冰川在这里, 然后有一张当时的照片。1942 年的在这里。看着很难受, 我想这就是因为全球气候变暖心里很难受, 以后可能就看不到冰川了。我觉得他们还可以做得更有启发性一点, 他们只是描述客观的现象, 就冰川在这里, 其实还可以稍加一点, 比如“你感觉怎么样? 你愿意看到它后退么?”

Q: 您平时会跟家人分享你游览的经历么?

A: 闲聊会有, 但我不太喜欢秀照片。我的眼睛就是最好的相机, 看过我会记在心里。我不喜欢总照照片。我会拍一些风景, 一个地方留一两张。

Q: 您每年有多少时间有机会在野外游玩呢？

A: 在中国，因为我是老师，每年寒暑假都会出去。每年去一个没去过的陌生的地方会给你一点触动。

Q: 您还有其他在旅游中的经历或者感触愿意跟我分享么？

我觉得不虚此行。因为它的景色很独特，你能离这个雪山这么近。而且中国江西，虽然下雪，但没有看过这样的雪山。

D.6 Interview record of No.22 interviewee

Interview time: October 15th

Interview location: Hooker Valley

Interviewee information: 31-40 years old, male, tour guide B,

Q: Are you coming to Mount Cook for the first time?

A: No.

T: How many times have you come here?

A: I don't remember.

T: So, are you coming here often? Are you a tour guide?

A: Yes.

T: Is this the group you are leading?

A: Right.

T: I found that there are very few tour groups coming here.

A: A lot of it, basically like me, I come here twice a month on average.

T: But I have not met a tour group here. I only met once, but they quickly left.

A: Because the tourism also has low and peak seasons, Like New Zealand, it is November to the second year of April and May belongs to the tourist season and the second half is the off-season, which is related to the climate in the southern hemisphere. When it's cold, there will be fewer people. In addition, winter is often snowbound, so it is difficult for the tour group to come here, so you will not be able to meet them when you come.

T: Is the group here mainly a small-scale or large-scale group?

A: There are many small-scale ones, and there are also reasons for visas. New Zealand's visa is not that easy to approval, it is granted to the tour group every year, and there are a lot of restrictions on the freedom of the tour, which also protects local resources. Generally our group is around 15 people.

Q: What about the English level of the tourists, like the group you usually lead?

A: Quite poor and maybe even the most basic communication can't be done.

Q: Will they be interested in some local culture, history or environment?

A: They are generally interested in the natural resources here.

T: What kind of natural resources do you mean?

A: The glacial lake of South Island, the volcanic hot spring of North Island. It is basically directed at these two themes. The culture which is more prominent is the Maori culture. For Western culture, after all, it is an immigrant country. Western culture is highly mixed and diverse here. Unlike in

Europe, each country has his own unique cultural beliefs, like France and Britain. New Zealand is a diverse one. Western culture may be less reflected here. But the natural resources here, the Maori culture will be a bit thicker.

T: The scenic spot here is definitely dominated by glacial lakes. Will your group ask you relevant questions? For example, how did this lake form, how is this glacier active?

A: Generally we guide them to know. They rarely ask.

T: But would you introduce these to your group?

A: Yes, like Mt. Cook's name, altitude, the formation of glaciers. it is a low-altitude glacier. What is different from China? China's is Everest, a high-altitude glacier on the Tibetan side. We are also following a global trend to talk to them about global environmental protection, climate change, and all aspects. Will guide them through the environment like you have a chance to see the current glacier, the next generation may don't have a chance to see it.

Q: Is all the guides doing this kind of guidance?

A: Not necessarily. This is just my personal way of leading a tour. Everyone has a different way of leading, and there is no fixed mode.

T: Is there a fixed training for this? Or is there a course for the tour guide, or some organization guiding you to guide the tourists in this way?

A: This aspect is relatively small. But the main direction of our training is how to deal with unexpected things, the arrangement of hotel restaurants, and the arrangement of the schedule because this is the most basic thing. But the part of knowledge is step by step to strengthen. Mainly by yourself and some training. Because the New Zealand Tourism Board will go to China every year to carry out some tourism propaganda and cultural propaganda, we have to participate. Sometimes they will promote the knowledge of some glaciers, and some knowledge of the stars, the knowledge of Maori, the knowledge and history of immigrants, they will come to promote the culture of their country, we will all participate. We bring our own things to our guests in the tour.

Q: The guest hired you, I believe then you are the main information source for your group, will they try to get other sources by themselves?

A: We will have a briefing before we departed. Mainly let them know some New Zealand's culture, laws before departure, such as What are the attractions of New Zealand on this route, you must first have some understanding. Otherwise, if you come, listen to the tour guide. The tour guide is to deepen your impression and understanding of it, but you must have a preliminary understanding. Since you choose this routine, you must have something you want to know, something you want to get. To understand the information you need to know according to your own aspects.

T: I think the tour guide is much better on the timeliness of the information. Like I saw this attraction. I may have read the relevant things before, but I may not be able to link them together, or fail to

know its name. Maybe I can ask you that you can tell me about it immediately. The feedback has a more intuitive impression.

A: that is the tour guide. We have to be a man of great learning. What are historical astronomical days, what is Western culture, Chinese culture, European history, Chinese history, basically have to understand. You don't have to fully understand all of them clearly, but you must read about them. When the guests asked why the building here is like this, what is the Gothic building, why is there a missing piece of the glacier here, why is it bare, you have to answer him temporarily. Including the plant, why this plant will grow like this, you have to explain it according to the climate and the soil.

T: Do all of this knowledge need to be supplemented by yourself?

A: Right. It depends. if you have respect for this profession, or really like to be a qualified tour guide, you have to do this, this is what I personally think.

Q: What about the general environmental awareness of these guests?

A: Not bad. People can damage the environment, and the environment can also affect people's behavior. Perhaps their usual environment of growth, everyone's awareness of environmental protection is not so strong, because everyone around you is like that, you can't (be aware). But when you come to a clean environment, just like I told the guests before, you are not willing to throw a little rubbish when you see such a clean place. The environment will, in turn, affect one's (behavior) to the environment. Therefore, we often guide our guests in this way. Then when we return to our own lives, the global thing depends on everyone, not just depends on one country.

Q: You feel that after they visited this environment, they will change after you have guided them.

At the end of the trip, can you obviously feel this change?

A: Yes

T: Is there any indication that you can be so sure that they are changing from the heart?

A: It's like going back to China. After all, when they take the domestic trains into the subway and even queued in and out of the customs they will appear more orderly. When you come, you may need to line up the team, but when you go back, everyone is step by step, and there are rules and order. And it may be strange at first, and there is a sense of distance in greetings. However, after a trip, they may approve for your knowledge and approves you for all the aspects. As long as they (tourists) approve you, they will also give their approval for what you say.

T: Have you encountered some uncivilized behaviors of tourists in the team? Like, littering

A: Yes, definitely.

T: Will you stop them?

A: I will talk to the tourists and guide the visitors to pay attention to and change their behavior through the environment. You can't change their habits with one sentence. You have to rely on daily indoctrination and guidance, and they will change.

After the interview, I had another conversation with the tour guide. There was no recording in this part.

T: I know there are glaciers here, but where are they?

A: The most intuitive thing about this mountain is that it has the appearance of a snowy mountain. This glacier is actually in that mountain, in the kind of gap. It is that you see the strip of white on the mountain, it feels like snow, in fact, there is ice inside, it is a glacier. I usually let my visitors do an experiment. If there's the snow on the ground, you grab some in the hand. It will turn into an ice block in a few minutes after holding it. The same is true for glaciers, where snow is turned into ice in repeated compressions in a small space. Ice will fill the gap, which is strip-shaped. In addition, Glacier is called "冰川" in Chinese. If it is translated literally, the "冰" is ice, and "川" means river. In this word, "冰" and "川" are inseparable.....and the shape of the Chinese character "川" is just like the shape of glacier, the white lines lying on the mountain. So you look at the kind of white snow on the mountain. The bottom is actually ice, which is the glacier.

T: So are there signs of glacial activity or signs of glacial degradation around us?

A: Yes, it's all around. Look at the water here, it is the kind of blue-grey, this is the color of the glacier water, because the minerals in the glacier make its color very special. Look at the neat edge of the opposite foot of the mountain; in fact it was originally a glacier. But what is left behind after its degraded dissolution is this edge. There are also mountains on the hills that look like mudslides, and there are traces of soil left behind, which is caused by the scouring of the glacier. So it can be said that there are traces of glacial activity and degradation everywhere.

T: And when I came last time I went to the Tasman Valley and found ice floes there. But this time there is a lot fewer ice floes. Why is there less ice floes in summer?

A: It is not ice floe. It doesn't move. It has few parts out of the water. It is connected to the ice at the bottom of the lake. In the summer, a part of it melts, and naturally it seems less.

T: Why is it a bit dirty on it? Why?

A: It may be that the melting of the glaciers brought some of the soil and straws from the mountain.

采访时间：10 月 15 日 晴

采访地点：Hooker Valley

被采访者信息：31-40 岁，男，导游 B，

Q: 您是第一次来库克山么？

A: 不是。

T: 您这是第几次来呢？

A: 不记得了。

T: 那您是经常来这里么？您是导游么？

A: 对

T: 这是您带的团是么？

A: 对的。

T: 我发现来这里的旅游团很少哦。

A: 不少的，基本上像我的话平均每个月都要来两次。

T: 但我来这里两次都没有遇到旅游团。只遇到一次，但他们很快就离开了。

A: 因为旅游分淡旺季嘛。像新西兰的话是 11 月到第二年的 4 月 5 月，属于旅游旺季，下半年就属于淡季，就跟南半球的气候相关。冷的时候来的人会比较少，再加上冬天经常大雪封山，所以旅游团也很难安排来到这里，所以你来的时候就遇不到。

T: 那到这边的团主要是小规模的还是大规模的团？

A: 小规模的多，也有签证的原因。新西兰的签证也不是说那么容易签，他每年批给旅游团的，自由行的还有 working holiday 的，都是有量的限制，这样也保护当地的资源。一般我们的团都是 15 个人左右。

Q: 那像您平时带的团，游客英语水平都怎么样？

A: 都是比较一般咯，可能连最基础的沟通都做不到。

Q: 那他们会不会对当地的一些文化历史或者环境比较有兴趣呢？

A: 一般会对这里的自然资源比较感兴趣。

T: 自然资源是指哪方面的呢？

A: 南岛就是冰川湖泊嘛，北岛就是火山温泉，基本上都是冲着这两大主题来的。文化比较突出的就是毛利文化。你说西方文化，这里毕竟是移民国家，他比较混杂，比较多元化。他不像欧洲，每个国家那么单一，像法国英国他有各自的特色文化信仰，新西兰是一个多元化的一个。西方文化可能在这里体现的会比较少。但是这里的自然资源，毛利文化会比较浓厚一点。

T: 那这个景区肯定是以冰川湖泊为主嘛，那他们会问你相关的问题么？比如这个湖怎么形成啊，这个冰川怎么活动啊？

A:一般是我们去引导他们去知道啦。他们问的比较少。

T:但您会主动给他们介绍是么?

A:对,像库克山他的名字,命名,海拔,冰川的形成,他是低海拔冰川嘛,他跟我们中国的有什么不一样,中国的是珠穆朗玛,是西藏那边高海拔冰川嘛,都会跟他们介绍这些。我们最近也是根据全球的一个趋势,去跟他们讲全球的环境保护,气候变化啊,各方面。会通过环境去引导他们吧。你像现在的冰川我们这一代还有机会看得到,下一代不一定有机会看得到了嘛。

T:是所有的导游都会做这种引导么?

A:不一定。这只是我个人的带团方式。每个人带团方式不一样,没有一个固定的模式。

T:这个没有一个固定的培训么?或者导游有没有一个课程,或者组织去引导你们也往这个方向去引导游客呢?

A:这方面相对来说会少。但是我们培训主要方向是怎么去处理突发事情,酒店餐厅的安排,线路的安排,因为这个是最基本的东西,但是知识的部分是一步一步去加强的。主要靠自己 and 培训。因为新西兰旅游局每年都会去中国那边开展一些旅游宣传,文化宣传,我们都要参加的。有时候他们会来宣传一些冰川的知识呀,还有一些星空的知识呀,毛利的知识,移民的知识和历史,他们都会来宣传自己国家的文化,我们都会参加。我们带团都是自己学到的东西再传达给客人。

Q:那客人雇佣您,那他主要的信息来源就是通过您,不会自己再去找其他的来源了么?

A:我们出团之前也会有说明会。主要让他们在出团之前了解一些新西兰的文化法律,新西兰你报的这条线路有哪些景点,你们自己首先要有一些了解。不然的话来了之后光听导游讲,导游讲是加深你的印象和对这里的了解,但是你自己要有个初步的认识,你既然悬着这个线路肯定有你想知道的东西,想得到的东西。要根据自己的这方面去了解你要知道的信息。

T:我觉得导游有一点比较好是信息的及时性,就我看到这个东西,我可能之前阅读过相关的东西,但我可能对不上号,可能跟您一说,您能给一个立刻的反馈,就有一个比较直观的一种印象。

A:导游嘛。就是要上知天文下知地理。什么历史天文天干地支,什么西方文化中国文化欧洲历史中国历史,基本上都要了解。不一定要读透,但一定要了解。当客人问道这里的建筑为什么是这样的,什么事哥特式建筑,向这里冰川为什么少了一块,为什么光秃秃的,你都要临时的去回答他。包括这个植物,为什么这一块的植物会长成这个样子,你要根据气候呀,根据植物呀,对于羊粪空气各方面的环境的原因去跟他解释。

T:所有这些知道都要靠自己去补充么?

A:对对。因为,看个人,如果你对这个职业有尊重,或者真的像成为合格的导游,你必须要这样去做,这是我个人这样想。

Q: 那这些客人普遍的环境意识怎么样呢?

A: 可以啊, 我们说的人可以破坏环境, 反过来环境也可以影响人的行为。可能他们平时生长的环境, 大家对环境保护的意识没有那么强, 因为周边大家都那样子, 就是你没办法。可能你显得独树一帜可能更另类一点。但是你来到一个干净的环境, 就像我之前跟客人讲的, 你看到这么干净的地, 你都不舍得扔一点垃圾。环境会反过来去影响人的对于环境的一种(行为)。所以我们经常去引导客人, 那么回到自己的生活中, 全球的事是靠大家的, 不是单单就靠一个国家的。

Q: 您感觉这些客人在这种环境游览之后, 在经过您的引导之后, 他们一定是会发生变化的, 在旅途结束的时候, 就很明显能感受到这种变化么?

A: 是

T: 有什么迹象能让您这么肯定他们就发自内心有什么变化么么?

A: 就像回到国内。毕竟国内上车进地铁, 甚至排队进出海关他们都会显得更有秩序。来的时候可能你排这队我排那队, 但是回去的时候大家都是按部就班的, 有规则有次序的这样。而且刚开始可能也陌生, 打招呼都有距离感。但是经过一趟旅游之后, 可能客人对你的知识啊, 对你各方面的认可呀, 只要他认可你, 就会认可你所讲的东西。

T: 在带队中有没有遇到过一些游客的不文明行为呢? 乱丢垃圾这类的

A: 有, 肯定有的。

T: 您会去制止他么?

A: 我会侧面去跟他们说跟他们讲。因为你要改变那种几十年的生活习惯, 你不能去靠一句话, 你必须去靠每天的灌输, 引导, 他们才会去改变。

[采访结束后, 我与导游 B 又进行了一段谈话, 这部分没有录音。]

T: 我知道这里有冰川, 但是冰川具体指哪部分呢?

A: 这个山最直观的是他有一个雪山的表象。这个冰川实际是在那个山坳里, 就是那种缝隙。就是你看山上有那种条状的白色的, 感觉都是雪的, 其实那里面都是冰, 就是冰川。我一般会让我的游客做一个实验。如果地上的雪, 你抓住一把, 握住之后大概几分钟它会变成一个冰块。冰川也是这样, 雪在一个小空间中经过反复挤压就会变成冰。冰会充满整个缝隙, 就是条形的。另外你看汉语里, “冰川”嘛, “冰”“川”不分家。的“川”就是这个形状。所以你看山上那种一条一条的白色的雪, 下面其实都是冰, 也就是冰川。

T: 那我们周围有冰川活动的迹象或者冰川退化的迹象么?

A: 有啊, 周围都是啊。你看我们这里的水, 他是那种蓝灰色, 这就是冰川水的颜色, 因为冰川中有矿物质导致他水色就很特别。你看对面山脚那个整齐的边缘, 其实那里原本是冰川。但在他退化溶解之后留下的就是这种边缘。还有山上你看那些像泥石流一样, 有土留下来的痕迹,

那是冰川溶解后水流冲刷导致的。所以可以说这里到处都是冰川活动和退化的痕迹。

T: 还有我上次来的时候去了 Tasman valley，发现那里有浮冰。但这次来浮冰少了很多，为什么夏天浮冰反而少了呢？

A: 那不是浮冰，它不会动的，它露出水面的部分其实很少，水下它是与湖底的冰连在一起的。夏天时融化了一部分，自然就少了。

T: 那它上面有点脏脏的感觉是为什么呢？

A: 可能是冰川融化把山上的一些地图草棍带下来了。

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